

Evangelical

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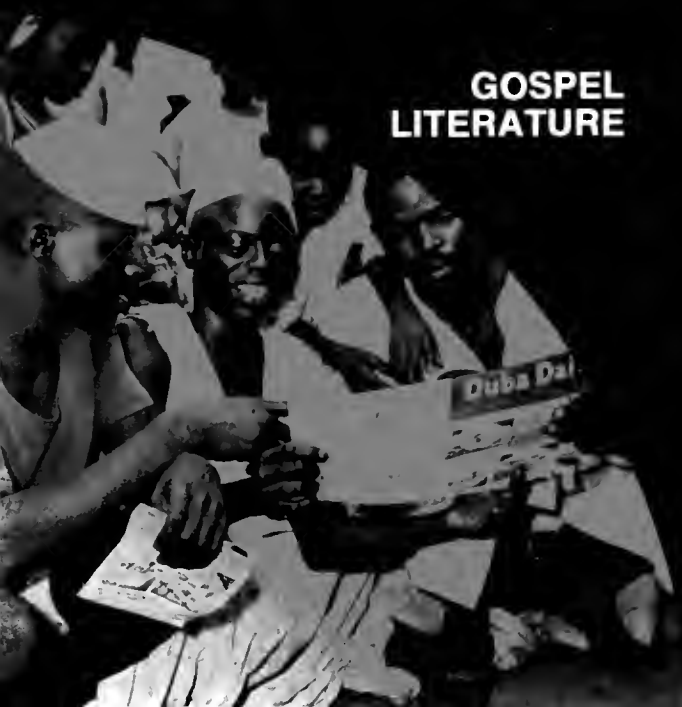
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READ THIS ALOUD

At the Congress On World Evangelism, held in Thailand in 1980, the following act of dedication was read by the participants. Perhaps we could use it personally and collectively too!

Leader: In the light of His clear command to go and make disciples of all nations, His universal authority and His love for all humanity, we solemnly make the following commitment to Christ, which we shall seek His grace to fulfill.

All: We pledge ourselves to *live* under the Lordship of Christ, and to be concerned for His will and His glory, not our own.

We pledge ourselves to *work* for the evangelization of the world, and to bear witness by word and deed to Christ and His salvation.

We pledge ourselves to *serve* the needy and the oppressed, and in the Name of Christ to seek for them relief and justice.

We pledge ourselves to *love* all those we are called to serve, even as Christ loved us, and to identify with them in their needs.

We pledge ourselves to *pray* for the church and for the world, that Christ will renew His church in order to reach His world.

We pledge ourselves to *study* God's Word, to seek Christ in it, and to relate it to ourselves and our contemporaries.

We pledge ourselves to *give* with the generosity of Christ, that we may share with others what He has given to us.

We pledge ourselves to *go* wherever Christ may send us, and never to settle down so comfortably that we cannot contemplate a move.

We pledge ourselves to *labour* to mobilize Christ's people, so that the whole church may take the whole gospel to the whole world.

We pledge ourselves to *co-operate* with all who share with us the true gospel of

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EDITORIAL

A WIDE DOOR FOR EFFECTIVE SERVICE

The Apostle Paul was undoubtedly the greatest missionary strategist of all time. He was a man of urgency. He travelled a great deal and seldom stayed long at any one place—that is, except on one occasion when he came to Ephesus. He was compelled to stay there for a longer time. His reason—"a wide door for effective service has opened to me" (1 Cor. 16:9).

What would such a wise strategist as Paul consider a wide open door to be? The Book of Acts tells us. Paul taught "daily in the School of Tyrannus . . . for two years, so that all who lived in Asia heard the Word of the Lord" (Acts 19:10). Ephesus was surrounded by the pagan cities of the Lycus River Valley. Paul could never reach them all alone. But his students *could* and *did* and "all Asia heard the Word"! Paul's strategy was to multiply his ministry through others.

So we at OBC and OTS are following Paul's missionary strategy in seeing graduates go through open doors for effective service.

Christ, in order to reach the unreached peoples of the world.

We pledge ourselves to seek the power of the Spirit of Christ, that He may fill us and flow through us.

We pledge ourselves to *wait* with eagerness for Christ's return, and to be busy in His service until He comes.

We believe that God, who has uniquely exalted His Son, Jesus Christ, has led us to make these pledges to Him. With hope and prayer we invite all Christ's followers to join us in our commitment, so that we may work together for the evangelization of the world. Amen.

—COWE statement of commitment to Christ, June 26, 1980

"O.B.C. IS VERY PRODUCTIVE"



Dr. Arthur Johnston, Trinity Evangelical Divinity School, theme speaker.

A missionary representative stood in the midst of the welter and confusion of the Missionary Conference display area, and was emphasizing the productivity and blessing of our Missionary conference.

It was he who very expressively said: "O.B.C. is very productive for us," and then began to list the missionaries who were grads of O.B.C. and had joined the ranks of his organization.

Productivity! That's the goal of our whole program. Unless we can turn out dedicated, trained Christian workers, we labour in vain.

This is seen in the 1981 Missionary Conference. With the theme, "I Am A Servant", and under the ministry of theme speaker Dr. Arthur Johnston, Professor of World Missions at Trinity Evangelical Divinity School and 35 other missionaries whose work spans the globe, there was evidence of productivity again.

At the conclusion of the four days of seed sowing, many students publicly signified that as the Lord leads them, they will be ready and willing to serve Him cross culturally. And that is productivity, wherever they go in the harvest fields of the world.

On May 14, 1894, our founding fathers met to form Ontario Bible College. Their minutes record what they called "The Great Design: A Bible College should be started for the training of men and women for the service of Christ, at home and overseas."

That Great Design was a vision of purpose for Christians and the need of the world. And "where there is no vision, the people perish". We are thankful for that original vision and its

continuing emphasis, now covering 87 years. The Missionary Conference of 1981 was part of the continuing story and continuing vision.

Do pray for O.B.C. and its missionary outreach. For students, faculty and staff as they continue to share in "The Great Design".



Dr. A. Johnston theme speaker at the final session of the Missions Conference.



Mr. John Pomeroy '64 of the Africa Evangelical Fellowship Shares Missions with students.



Dr. V. Adrian, O.B.C./O.T.S. President, speaks of missions at the Missionary Conference.



Girls' Trio gives testimony in song. L. to R.—Anne Stairs, Barbara Cowan, Marney Adams.



Linda Sibley, O.B.C. student, reviews a missions book, Amy Carmichael.



Rev. P. Delsaut, O.B.C., gives missions devotional.



Dr. R. R. Matheson, O.T.S., gives missions devotional.



EPIC EVANGELISTIC EVENT WITNESSED IN SOUTH KOREA

Crowds described as the largest congregations in the history of Christendom gathered for the '80 World Evangelization Crusade here from August 12 to 15. Observers estimated that over two million people packed the great Yoido Plaza for each of the nights. The Thursday night attendance, according to Dr. Joon Gon Kim, was reliably estimated to be 2.7 million. It filled the plaza, a former airfield that covers over a third of a square mile.

The crusade was a national evangelistic outreach, a mammoth discipleship seminar, and an ongoing prayer marathon.

The climax to the crusade, however, was probably the response of young people volunteering for cross-cultural missionary service in Asia and elsewhere. Over 10,000 indicated their willingness to serve for at least a year. Mr. Kim and others predict that thousands more will volunteer before 1984, which is the centenary of Protestant missions in Korea. "I believe Korea has the potential of being the greatest missionary-sending nation on earth," said Henry Holley, Crusade Director with the Billy Graham Evangelistic Association, one of the international speakers at the crusade.

WORLD FOOD SITUATION TENUOUS

"Feeding the world next year will be like walking on a tightrope without a net," says an article in the November 4, 1980, Wall Street Journal. "A single misstep, such as another summer's bad weather in the U.S., would be enough to unbalance the act, plunging the whole world into a grain shortage and some poor nations to the brink of starvation".

Edouard Sasuma, director-general of the Food and Agricultural Organization of the United Nations (FAO), told an October U.N. conference, "We are in a situation of global alert."

Reasons for the tenuous food situation are several: There has been drought in several of the world's largest food-producing regions. Food demands continue to rise and a number of poor countries are unable to keep their food production up. Their food needs demand larger imports of food. Food stocks are adequate for the coming year but are expected to drop to a five-year low. World food grain production has been up 12 percent during the five-year period, reports the Wall Street Journal article, but consumption has been up 15 percent.

Though drought affected feed grain production in the United States and Canada, total world wheat and rice production appears to be slightly higher than last year. This, along with sizable reserves in the United States, has helped keep world grain prices from escalating as they had in the early 1970's. World grain prices have increased by approximately one-third nonetheless. But another dry year in the United States, south Asia, or another large food-producing area and the world food situation will be described as a "crisis" rather than as "tenuous".

ON BIGGER SLICES OF PIE

Donald A. Hamilton

I am often asked, "What part should a church have in the support of its missionaries?" By this, it is usually meant, "Should we support many missionaries with a small amount of money, or fewer missionaries with a larger amount?"

When we ask, "What part?", we acknowledge that there is a whole. Thus, the concept of percentage of total support needs to be considered, which forces us to think more broadly than "so many dollars per month." Because it is easiest, many churches support their missionaries on the basis of dollars per month, without relating to the total needs of a missionary and the other churches involved in support of that missionary. This method of missions support permits a relatively indiscriminate slicing of the missions budget pie.

What does it really cost for the total support of a missionary? Every so often, missions agencies are willing to level with local churches about the total costs of missions. Unfortunately, far too many churches are simply not capable of relating to this, so they retreat into "so many dollars per month."

Recently I met with the missions committee of a large church in New England which has a substantial missions budget. They had asked me to help them with certain aspects of their missions program. During the same missions committee meeting, they had slated to meet with a young missionary home for his first furlough. The young man was a member of the church who had grown up, received Christ, responded to the missions call, been encouraged during his seminary training, and commissioned and sent forth by the church. His wife was from California, and they had two sons aged 1½ and 3½. They were on the church's missions budget for \$200 per month, and were supported by 39 other churches scattered from Canada to California.

The four members of this family had started out three weeks earlier in a Volkswagen bus, so they could visit all forty of their churches. After all, wasn't this the expected thing to do? After three weeks, the fussy kids and frustrated wife had flown to California, saying they would wait there for him as he completed the six month, 10,000 mile trip, alone. I have never seen a more discouraged missionary. Small wonder.

When he asked for my advice, I suggested he determine seven key churches who were supporting him and make appointments to meet with the missions committee and the pastor of these churches. I suggested that he write to the remainder, indicating

he was on furlough but would be unable to visit them, expressing true appreciation for their involvement and hope for their continued support and prayer. He replied, "But they will drop me if I don't show up!" To that, I responded, "You won't have lost much, really."

I went into the session with the missions committee, and I told them about my conversation with the young man. I asked what percentage of the total support of this missionary family they supplied. One of the members, rather proudly, said, "He's our own member. We're supporting him at 50%." I then shocked the whole committee. I said that 50% was an excellent support level for a church's member missionary and I was very pleased that they were giving him \$1,000 a month. "Oh, no!" was the reply. "Our policy states that we can't give anyone more than \$200 per month." "Policy, schomolicy! A 1940 policy is simply not appropriate for the 1970's, much less the 1980's. Change it."

The upshot of this was that seven churches—four in New England and three in Southern California—took on the entire support of this family. Now, when home on furlough, they come home to New England. He can take additional courses at seminary, she can take nursing refresher courses, they can enroll their kids in school, and they can minister in and be ministered to by their New England churches for six months. Then they can go to California for the remainder of their furlough. What about the other 33 churches? They were encouraged to apply their support of this missionary toward the other missionaries they were supporting—their own members, if they had them as missionaries, or at least missionaries whose home church was in their same geographic area.

There's much more to this question. It has many ramifications. There are no pat answers. But a basic question needs to be related to: What percentage of the total cost of maintaining our missionaries on the field are we undertaking? If you start thinking in this way, you will come to grips with your church's responsibility in the support of its missionaries.

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SUCCESS MEANS HARD WORK FOR FACULTY MEMBERS

DR. BERT F. POLMAN has successfully completed his doctoral dissertation for the University of Minnesota (receiving his Ph.D. in Musicology).

Dr. Polman is the Chairman of the Music Department at O.B.C. (he has been here since 1975), and also serves his denomination as a member of the Psalter Hymnal Revision of the Christian Reformed Church. He also ministers to many local congregations.



Dr. B. F. Polman, Chairman, Music Department

Dr. Polman says, "Working in an inter-denominational context at OBC, I have learned to be very thankful for the heritage of my denomination (the CRC), but I have also become more aware of certain areas in which our church needs much growth. This dissertation reflects my love for that church, a love which led me to reflect critically on certain strengths and weaknesses in the practices of worship and church music in the denomination."

MR. DOUGLAS WEBSTER has recently written and published his first book: **CHRISTIAN LIVING IN A PAGAN CULTURE** (Tyndale Publishers, Inc., price \$4.95 (U.S.))

Many recently issued books have sought to evaluate the present climate and culture in which the Christian must live, work and witness.

Few of them reach the stature of Mr. Webster's work in its contemporary,



Mr. Douglas D. Webster, Dept. of General Arts

practical and challenging insights into **TODAY'S WORLD**. Moving away from the average stance, Mr. Webster insists (with validity) that while cultures have changed over the Christian centuries, it is no more difficult to be a Christian in today's culture than it was in 1 A.D.

The author also insists on the Biblical position as his point of reference for his well-reasoned, fully researched and finely written thesis.

We would encourage you to purchase a copy of this splendid book (at our OBC Bookstore of course!).

STOP PRESS! We have just received word that Mr. Webster has successfully defended his Doctoral Dissertation at U. of T. Congratulations, Dr. Webster.

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NEW FACULTY APPOINTMENTS

Full Time

REV. ROBERT MUSE

Mr. Muse has been Pastor of Queen Street Baptist Church in St. Catharines. Prior to this pastoral ministry which commenced in 1977, he was Pastor of Yorkview Heights Baptist Church in Willowdale for five years. His education includes a B.A. (Eastern Baptist College), B.D. (Princeton Theological Seminary), Th.M. (Princeton Theological Seminary). He is presently revising his doctoral dissertation for Emmanuel College (T.S.T.) which he hopes to finalize this year. He will teach in New Testament studies. He is married and the father of three children.



Rev. Robert Muse, New Testament Studies

MR. JAMES JOHNSTON

Mr. Johnston has completed his fourth year as Librarian at Prairie Bible Institute. In addition, he has four years of Library Service with Columbia Bible College. He is a graduate of Philadelphia College of Bible (B.S.). Our Lady of the Lake University (M.S.L.S.) and of Columbia Graduate School of Bible and Missions (M.A.). Mr. Johnston is married and the father of five children. He has been appointed Head Librarian of the College and Seminary.



Mr. James Johnston, Librarian

Part Time

The following additions and changes for part-time faculty for the spring semester, 1981, are as follows:

In addition to teaching Old Testament Survey, **Mrs. Helen Dalzell** will team-teach Theological Studies 322 (Section 2) along with her husband, **Rev. Gordon Dalzell**, Pastor of Erin Mills Baptist Church.

Rev. Stan Fowler, Pastor of Runnymede Baptist Church in Toronto, is teaching Theological Studies 222 (Section 1) in the Credit Division of our Evening School. Pastor Fowler is a graduate of Purdue University (B.S.) and of Dallas Theological Seminary (Th.M.). He has been teaching part-time at Central Baptist Seminary for several years.

Mr. John Miller, (of the SIM) who served as our Missionary-In-Residence during the first semester will continue in this capacity. He is also teaching the course in World Religions.

Dr. Dennis Oliver, Coordinator of Church Growth, The Presbyterian Church in Canada, is teaching a Church Growth course in the Credit Division of our Evening School. Dr. Oliver is a graduate of Victoria University, B.C. and Knox College, Toronto. His doctorate is in Missiology from Fuller School of World Missions.

Rev. William Wallace, who retired from OBC last year, has returned to teach a Missions course in Linguistics.

(R. C. Duez, Academic Dean)

Add them to your OBC Prayer list. God bless you.

Advertisement

Teachers required for September 1981. Senior Mathematics and Science, and French for Christian High School. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: D. Maggs, Principal, Community for Christian Learning, 307 Richmond Road, Ottawa, Ont. K1Z 6X3.

1981—THE YEAR OF THE DISABLED PERSONS

CHURCHES CHALLENGED TO MINISTER TO HANDICAPPED

Joni Eareckson is urging churches to become involved in ministry to the handicapped during the United Nations' International Year of Disabled Persons. The dynamic 31-year-old has been confined to a wheelchair since 1967 when she was involved in a diving accident that totally paralyzed her from the neck down.

Joni and Friends, an agency which she launched in 1979, is suggesting that churches designate a "Handicapped Awareness Sunday" to spotlight the needs of the disabled and Christian ministry to them. Her office is making available a taped message and other materials. The suggestion is that a local church take the initiative and designate its own "Handicapped Awareness Sunday" this spring.

Joni and Friends is "a ministry to those who suffer". It grew out of Eareckson's own experience and the phenomenal response to her two books, *Joni* and *A Step Further*, which have had a circulation of over four million. More than 120,000 letters came to her in response to Joni, her moving autobiography and Christian testimony. (See TIME Magazine, Dec. 29, 1980.)

HELP FOR THE NEEDY

Christians for Cambodia, Inc., an evangelical group, has called for the organization of an unarmed column of Christians to march into Cambodia with food and supplies, unless a mass distribution plan is approved soon.

The unauthorized but clearly marked column of Christians would carry food to the starving Cambodians "as a last resort" if Vietnam continued to oppose a full scale delivery program and the United States and United Nations refused to take unilateral action to distribute the food, according to officials of the new group.

Christians for Cambodia president John D. Robb, Jr., and Max Leach, Jr., executive director, made a national appeal to Christian leaders to support their program at a press conference in New York, Nov. 12. Mr. Robb and Mr. Leach also led demonstrations outside the United Nations, where a debate on the Cambodia situation had begun.

* * * * *

More than \$200 million for Cambodia aid was pledged by 51 nations at a one-day emergency conference called by United Nations' Secretary General Kurt Waldheim. The Vietnam-backed government in Cambodia agreed to open up the Mekong River for transportation of supplies, but continued to refuse permission for truck convoys from Thailand.

International relief agencies estimate that 1,000 tons of food a day are required to save the lives of an estimated 2.5 million people who are severely malnourished and threatened with starvation. U.S. officials estimated that the Mekong River route could bring up to 8,000 tons of supplies a month to the Cambodian capital of Phnom Penh. Thousands of tons of food and other relief are pouring into the port of Kampong Som, which is controlled by the occupation forces.

U.N. officials estimated that \$210 million were pledged during the conference, led by the United States with \$69 million and \$40 million from Japan. The nine Common Market countries pledged a total \$55.5 million. In addition, France separately promised \$5 million, Britain \$7.5 million and Germany \$5.5 million. Canada pledged \$15 million, Australia \$8.6 million and Sweden \$5.8 million.

The Soviet Union, which has supported both Vietnam and its occupation government in Cambodia, didn't pledge any extra funds but announced that it has been helping "in deeds rather than words".

TRIALS AND TRIUMPHS FOR THE CHRISTIAN

"HE KNOWS THE WAY I TAKE"

Glenn C. Taylor, O.B.C.*

"WHY?" "WHY?" "WHY?" Is there any more heart rending question as we stand beside a sickbed, a coffin, an accident? My heart was swept over with a sense of futility recently at the news of a service station attendant and two police officers shot down. What senseless waste! Why?

Despair cannot be the only option. Every man struggles with the question of evil, sickness, pain, the suffering that is the lot of man whether private or public.

Does our understanding of God help to grasp meaning from the experiences of life that seem meaningless? Can we find healing for the hurt, balm for the bruises of life, peace in the midst of pain?

In one sense there is no general answer that completely satisfied. Each experience must be weighed and evaluated. Praise God He is accessible. He has the answer. The faith He gives, the grace He supplies will suffice. However, He may not give an exhaustive answer in the face of our demand for more than we need. A basic question must focus on our willingness to accept what He offers while leaving the rest to faith. Yes, He is trustworthy.

Many Reasons For Affliction

First, let us recognize a multiplicity of reasons for our experience of affliction. I can think of five possibilities and you may add others. We must be cautious in our evaluation if there is more than one possible answer. Attaching the wrong reason or attributing the wrong cause to our experience could lead to dire results. The medical doctor must cautiously and expertly examine all the symptoms, their relationship to one another, and their respective weight before giving his diagnosis and prescription. Be



Rev. Glenn C. Taylor

very cautious and avoid dogmatism in attributing reasons to your experience of affliction. And, be doubly cautious when trying to understand the experience of others. Only the Lord looks upon the heart and in His sovereignty knows the truth behind our experiences. Let me suggest five possibilities for understanding our experience of affliction.

The Basic Root Is Sin

"The day that you eat from it you shall surely die," declared the Lord God (Genesis 2:17). By eating, judgment fell and with it, the cause of suffering and pain. Man through the eons of time has continued to experience the consequences of SIN. The heart-rending and despairing cry of man through the ages has its ultimate origin in Eden.

The redemptive work of Christ has assured us of victory over the curse of sin and death and hell. But, until He comes on that blessed Day of Deliverance, we experience the consequences. If we are committed to Christ, the pain is eased by the certainty of this blessed hope described in 1 Corinthians 15 where Paul concludes, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing your toil is not in vain in the Lord" (v. 58). And in that day, "He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning; or crying or pain; the first things have passed away" (Rev-

elation 21:4). Let us wait in hope for that day remaining faithful as we anticipate that He's coming soon.

Personal Sin

Not only the principle of sin which permeates our world and all its members, but also personal sin brings grief and pain upon us. Great honesty and caution must be exercised here. On the one hand, we must be very open before God in acknowledging sin in our lives that may lead to the consequence of pain, affliction and sorrow. On the other hand, we must not leap to a self-punitive stance that attributes all the adversity we experience to personal sin.

Do you remember the experience of David and the pain and grief he brought upon himself and others by his sin in having Uriah killed and committing adultery with Bathsheba (II Samuel 11-12)? Recall the sin of Moses as he struck the rock in anger and the dire consequences of not entering the Promised Land (Numbers 20:7-12).

To one paralytic Jesus said, "Your sins are forgiven" (Matthew 9:2). On another occasion, the disciples asked concerning the man born blind, "Who sinned, this man or his parents, that he should be born blind?" Jesus replied, "It was neither that this man sinned, nor his parents" (John 9:1ff).

Steering between a failure to acknowledge sin and a dangerous self-condemnation requires Divine wisdom. We need to be open-hearted to know our sin and ready to confess (I John 1:5-10) knowing that the earthly wisdom of which James speaks (3:13-4:10) brings grief and conflict. On the other hand, let us not paralyze ourselves into immobility by false self-accusation. Our open heart to a gracious God Who wants to provide grace that we may experience joy in Him is our answer.

Affliction Leads to Growth and Glory

With abundant clarity the Scriptures make it clear that our sovereign God in mercy brings into our lives experiences that lead to growth and glory. "The Lord your God was disciplining you just as a man disciplines his son," wrote Moses (Deuteronomy 8:5). And this theme is repeated frequently (Proverbs 3:11; John 15:2; Hebrews 12:5). Both Job and the

Psalms agree, "How happy is the man who God reproves, so do not despise the discipline of the Almighty" (Job 5:17; Psalm 94:12).

Another theme that is clearly evident when God deals with us through the circumstances of life is that it is a refining process. Job declares with unshakeable faith, "When He has tried me, I shall come forth as gold." The Psalmist uses the same imagery (66:10). Peter speaks of us being "tested by fire" that the "proof of your faith . . . may be found to result in praise and glory and honour at the revelation of Jesus Christ" (I Peter 1:7). By such a "fiery ordeal", we "share the sufferings of Christ" (I Peter 4:12f).

Acceptance and rejoicing is to be our response since we know the gracious and sovereign will of God guides His hand upon us. Yes, sometimes He puts us on our back so He can see our face, and we His. Lord, give us grace sufficient that we may be faithful!

Pain and Affliction In Ministry

Paul experienced stress, anxiety, heaviness of heart and depression as the care of the churches weighed upon Him. He bares His heart to us in II Corinthians, especially in 2:13; 7:11; 7:5-7; and 11:23-33. In the exercise of ministry, proclaiming the Gospel and caring for the saints, Paul entered willingly into affliction, pain and suffering that he might fulfill his calling. The Lord was worthy of such devotion.

He found his adequacy in God (3:4) and was willing to bear that treasure in an earthen vessel even being delivered to death that the life of Jesus might be manifested in his mortal flesh (4:7-11). He declares that "God, Who comforts the depressed, comforted us" (7:6). Even a "thorn in the flesh" he would gladly bear that he might experience grace sufficient and the power of Christ (12:9).

To be willing to suffer for Christ, what a goal for which to strive! And, yet, do we not shun that privilege? Perhaps only a few are called to such a high office. But each who has attained the holy calling testifies to God's sufficient grace and His enabling power. Do you suffer in service? Remember, He is no man's debtor and He will be faithful in bringing you to hear that, "Well done, thou good and faithful servant . . . Enter thou

into the joy of thy Lord" (Matthew 25:21).

Persecution as Christ's

Perhaps only on a minor scale have we experienced persecution because of our faith. Jesus forewarned His disciples, "In the world you have tribulation" (John 16:33). He assured them that as the world hated Him so they would hate His followers and persecute them as they did their Lord (John 15:18-27).

To be a friend of His is to be an enemy of the world. To follow Him sometimes requires the painful leaving or neglecting of those who are close to us in this world (Matthew 10:34-39). Dare we pray with Paul, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Philippians 3:10). Perhaps if we are to experience His power, we must experience the need for that power. In the midst of need, He is found sufficient.

"Teach Thou Me"

Why? The question rarely yields an easy answer. However, with Job, we, in faith declare, "He knows the way I take" and we pray, "Teach Thou me what I do not see" (Job 23:10; 34:32). Because our hope is in a sovereign and all-powerful God, we say with Paul, "Hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit Who was given to us" (Romans 5:5). In redemption we know the love of God and we know that nothing shall "separate us from the love of Christ" and the "love of God" (Romans 8:35-39).

To know God in the hard experiences of life, we must remain "firm in faith" and confident in "the God of all grace" knowing He "will Himself perfect, confirm, strengthen and establish you" (I Peter 5:10). With such knowledge of God may we "greatly rejoice with joy inexpressible and full of glory" (I Peter 1:8).

—Mr. Taylor is Assistant to the President in Public Ministry and Stewardship.

"DOES INERRANCY MATTER?"

CHAPTER 4: ARE THERE ERRORS?

Some people might follow the case for inerrancy up to this point, and even agree with parts of it, but still feel that it is irrelevant in view of the "errors" which have been pointed out by biblical scholarship. Are there errors? Have these been proved to exist? There are difficulties in some places. No one questions that. But has scholarship actually shown that the books of the Bible are fallible and therefore only written by men after all?

Not very long ago claims like these were made by many influential scholars. They spoke of the "certain results" or "assured findings" that were imagined to have laid the orthodox conception of the Bible to rest forever. Today, as anyone who has had the opportunity to delve deeply into such questions knows, these phrases no longer occur with such frequency. In fact, they hardly occur at all. Why? Simply because, as the result of the continuing accumulation of the results of biblical and archeological investigations, many of these so-called "assured results" have blown up in the faces of those who cited them.

In 2 Kings 15:29 there is reference to a king of Assyria named Tiglath-Pileser. He is said to have conquered the Israelites of the Northern Kingdom and to have taken many of them into captivity. A generation ago liberal scholars were saying that this king never existed and that the account of the fall of Israel to Assyria was mythology. Now, however, archeologists have excavated Tiglath-Pileser's capital city and have even found his name pressed into clay tablets which read, "I, Tiglath-Pileser, king of the west lands, king of the earth, whose kingdom extends to the great sea . . ." The English reader can find accounts of his battles with Israel in James B. Pritchard's book *Ancient Near Eastern Texts Relating to the Old Testament*.

Here is another example. About the time some scholars were denying the existence of Tiglath-Pileser, others were saying that Moses could never

have written the first five books of the Bible on the grounds, which seemed irrefutable enough, that writing had not been invented in his day. Since that time, however, archeologists have unearthed thousands of tablets and inscriptions written many hundreds of years before Moses and even before Abraham. In fact, they now know of six different written languages from or before Moses' period.

In more recent days many could be found who denied that the historical books of the New Testament were written close enough to the events they describe to be reliable. The synoptic Gospels (Matthew, Mark and Luke) were dated late, and John, which seemed to have the greatest measure of Greek flavoring, was pushed back into the second Christian century and, by some more radical scholars, even into the third. Then a piece of papyrus was uncovered upon which several verses of John 18 had been written. It was found in the wrappings of a mummy, the embalming of which was placed no later than A.D. 125 and probably before that. In other words, the date of the original writing would have to be within the first century and thus within the lifetime of the apostle, John, who traditionally has been identified as the writer.

The results of scholarship, far from discrediting the Bible, actually support its truthfulness. Of course, they do not prove inerrancy. We will probably never have all the data that would be necessary to do that. But they do point in the direction of reliability and reveal nothing that is not compatible with the highest view of Scripture. Even *Time* magazine acknowledged this in a cover story on the Bible (December 30, 1974):

After more than two centuries of facing the heaviest scientific guns that could be brought to bear, the Bible has survived—and is perhaps the better for the siege. Even on the critics' own terms—historical fact—the Scriptures seem more acceptable now than they did when the rationalists began the attack.

No Christian should ever fear to stand upon the Word of God. At times theories will challenge it. The arguments may seem unanswerable, and the one who stands by the Bible will be called foolish. The wise of the world will say, "You can believe that nonsense if you want to, but science

teaches us better." This has happened before and will happen again. But the Christian who will stand upon Scripture will find even within his lifetime that, as the so-called "assured results" begin to crumble about the scholars, the view of the Bible held by the Lord Jesus Christ and the historical Christian church will prevail.

—"Does Inerrancy Matter?" Dr. James Boice, 1979 International Council on Biblical Inerrancy. For more information write P.O. Box 13261, Oakland, CA 94661.

1981 MISSIONS CONFERENCE PICTURES



Mrs. Margaret Frew '51 of Africa Inland Mission at O.B.C. Conference.



Rev. Frank Pickering at the Fellowship Baptist Mission Booth.



Rev. Michael Pocock of The Evangelical Alliance Mission, speaking at the 1981 Conference.

CHILD ABUSE

A Gallup Poll survey conducted for the White House Conference on Families was recently released. The AP report noted some of the conclusions: "*Gallup said the most shocking finding was that 18 percent of the respondents said they knew families in which a child was abused.* The same percentage reported knowing firsthand of a serious instance of husband or wife abuse. . . . On a separate question asking what three things were most harmful to family life, three in five persons listed alcohol and drug abuse. A decline in religious and moral values was cited by 40 percent, and 29 percent chose poverty. Other harmful influences listed included overuse of prescription drugs, 23 percent; teenagers' promiscuity, 20 percent; and homosexuality, 13 percent."

This is the second study in the series on Child Abuse.

CHILD-ABUSE AND THE WARPS OF SECULAR THOUGHT

Some Sociological Considerations

By E. W. Angrove

Christians have always faced a secular environment. The world, now as in other ages, is hostile to true Christianity, and angered or impatient with its assertions. The observably rapid escalation of this state of things in the last third of our century is marked in that word "secularization". Truly spiritual values, however residual, with their moral entail, are being 'cooled out', and are now well down the road to extinction. The 'Christian ethic' will not survive the loss of a Christian faith. In short, and at the present rate of decline, "apostasy" appears inevitable.

In the previous study, (Recorder, Dec./80) I was anxious to show that there can never be any permanent disparity between what one believes and how he behaves. Cause and effect rule here, the one being the drive of the other. And it appears, by the way, that devotees of evil ideas often give better experimental evidence for their views than we Christians!

The question of child-abuse, then, and which is the burden of these papers, has in fact everything to do

with philosophy, ideology, belief systems, whether crude or refined. The crass materialist (notice his commitment, his belief) may treat his children accordingly, though not inevitably, nature enjoying some limited success. And, clearly, forms of child-abuse rising out of bad domestic economics, covetousness, and a whole general imperception of values other than the coarsely earthy, must concern us. However, there are some rather more refined belief systems which, as I see it anyway, share a vastly greater responsibility for the maltreatment of children than do men with muckrakes. In order to develop this (if only partially), I wish in this paper to look at some of the sociological (social) facets of the problem; and of course in a way that is pre-aligned with the Christian position.

I'm concerned about this because, as it turns out, social "authorities" must always take pains to appear as champions of social victims; whereas in fact these same "authorities" are not seldom the architects of the very conditions ending in (among other things) child-misanthropy. And I will shortly be quite specific.

While it is difficult to know where to 'grab' this, one could very well begin with the shift toward socialism, or collectivism. I must assume, for the sake of space, that the reader has noticed that shift for himself. And while politics and politicism do not specifically form my subject (and are certainly in no form to be confounded with Christianity!), we need to be reminded that an engineered drift into social collectivization is a major aim of those committed to Marxist political 'reform'.

It is the aim, I mean, of those so committed having ready access to the raw materials for such change: sociological idealism, predominantly in the universities; 'group' services, notably and foremost the educational monolith; the media; labour movements; religious radicalism (liberalism or 'reconstructed' Christianity); and politics. These are main change-platforms for socialistic preference. And while Marx was a scoundrel both in regard to his end political product (if it can be said that he had one) and the methods by which that should be achieved, he was alarmingly correct in stating that socialism is "the first or lower phase of Communistic society". Reduction to socialism, then, is a main Marxian aim within 'target' societies: of which North

America is certainly the first in line!

One problem, by the way, with the disagreements even Christians seem to have about socialism, pro and con, is simply that we wish to look at it ideally; whereas we ought certainly to see it in terms of present and historic realism as shaped by the Fall. Fallen man never behaves ideally. Pelagius himself, theory-bound, couldn't actually adduce an instance of moral perfection via will! Socialism, under the Fall, simply lends itself at once to that wretched tendency to subjugate others; while Christianity both teaches and empowers us to love and uplift the *Imagio Dei*. And since 'Christian socialism' doesn't exist in the political affairs of 'the now age', I may be pardoned for not discussing it. It exists, you see, only in the true, that is, the evangelical Church of Jesus Christ, and not in society.

Still in passing, it's true, of course, that capitalism can be exploitive. But with supreme sarcasm, the Estonians assess communism like this: Question, What is the difference between capitalism and communism? Answer, Capitalism is the exploitation of man by man: communism is just the opposite! We must surely mark the method of economic distribution: either, on one hand, the given opportunity to succeed via individual free enterprise; or, on the other, a fair (welfare?) distribution among the poor of all the shortages! But shortages, it will be understood, occasioned by a state of controller-collected cream. Soviet capitalism is an inordinately unnoticed affair.

Now, in varying ways, a drift into collectivism is an implied threat along several lines to the young. Instance, say, the communes in China and elsewhere: argue how one will, the removal of a child from its parents is antinature, and anti-man. It's really child-abuse. Socialism finally implies a loss of individualism, and therefore of developed personality and character. Marxian predilections require just such a condition. The commune enforces it. And moves to collectivism in our own society, (excessive welfare, bureaucracy, increased 'statism', etc.) forecast it.

This ascendancy of the 'state' (government as 'big brother') ensures not only a mounting interference with the individual: it creates a "cultus" of uniformity, social sameness or homogenization. But, with Robert Frost, the

American poet, it's better that the cream should rise! It is evil to reduce people to the privately prepared "status quo" of the planners: those morally stupid planners.

Further, however: this and more is certainly implied in the 'herd' or 'ranch' concept of race control. Given a 'control group' (a powered minority, consciously anti-Christ) which consistently believes in a mechanistic universe (nature is a machine, man a cog; while the 'God' launch is locked out), you have a revision of government in terms of biological pens; viz., the treating of humans like cattle, the 'controllers' being the 'ranchers', the selective breeders. In a word, man is but the first animal. He is a 'resource', which must be harboured—and harvested.

Such an Orwellian, Tofflerian, Skinnerian view of man bodes ill, clearly, for the children. Who will predict the effects for them of the collectivist sterilization of the soul? But secularism (the consequence of religious humanism) clearly urges this final homogenization of the 'herd' (the 'canaille'); and therefore the abandoning of all values not purely biological, genetic, external.

That kind of reductionism is already well in progress. Man is currently seen as cranial, digestive, and of course pelvic. And visceral, too: both in the sense of 'gut' (earthy and existential), and the gnawing, haunting, visceral uneasiness the Germans call "angst"—the uneasiness of man without meaning. Certainly he is not now seen as 'spiritual', except as such a word is made to indicate (however vaguely and even irrationally) the abstracts of human existence, inner contentment, etc. We have "changed the glory of the uncorruptible God into an image made like to corruptible man. . . ." (Rom. 1:23).

'God' becomes man 'writ large'. To subjoin a footnote of Mr. William Hoste:

'God,' says Heine, 'created man in His image—and man made haste to return the compliment,'—quoted by Sir Arthur Quiller-Couch in his *Studies in Literature, First Series*, p. 118. He goes on to make the comment, "The philosophers are always *returning the compliment*, stoking the chimneys of Sion red-hot to run out the Almighty's purposes into moulds of this or that

system!"

We said earlier, that those systems affect our behaviour. 1984 is a year of unloved children: a second 'year of the child', with a visibly different perspective. 1780 and 1984 are years of ideological symbolism: 1780, the Christian love for children; 1984, the humanist view of children as chattel ("chattel" being a doublet of "capital" and "cattle"!), as social 'resources'. The one is spiritual, the other economic and mechanistic. One retrieves the child to the high purposes of God; the other relegates him to the low pens of humanistic convenience. Child-abuse.

And the futurists are, to a man, committed to this secular, animal, external view of humanity. A 1980 'think tank' of futurism in Toronto, attended by some 450 of the world's intelligentsia, designed to grapple with the problems of our planet, evidences the fullest evacuation of a non-sensual faith. Timothy O'Leary was there, founder of the dreary drug culture, the personal epitome of the ruination of youth. Such men have nothing to say to the present dilemma—nothing. They are trippers and fellow-travellers, to whom Truth, both revealed and lived, is socially inconvenient: an obnoxious obstacle in the way of "progress". I am reminded of Muggeridge's well known, if acid, remark in another though related context, "Such lunacy, I assure you, is the despair of professional comedians."

Futurism (the vision of a 'brave new world' based on the elimination of current values, and certainly of Christianity) stands answerable to a dark Future. These men, tamperers with God's Image, will stand before—God! For it stands written, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

The criminality in all this is that the children are treated, necessarily, as if God had no claim on them. From the Biblical perspective, no worse form of child-abuse exists. And there are other social forms of this, too, which can only now be briefly considered.

I think, first, of social service agencies, often staffed with products (or casualties) of academic sociological opinion and purpose. Some organizations for instance, do not seem averse to the hiring of homosexuals. This has immensely ugly ramification; and it

clearly ends, if it does not begin, with that form of child-abuse which no Christian will even begin to tolerate. They also seek to 'Swedenize' law as respects the disciplining of children: that is, to make any and all forms of corporal punishment illegal in Canada; in short, to outlaw "spanking".

Brutality is of course evil. That it is not to be condoned is before it is anything else a Christian position. It is also, however, a Biblical injunction to apply some physical pain when needed: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

The Swedenizing of law respecting children is in reality a refined form of child-abuse. Secular authorities will not, of course, be likely to see it that way! It has long been recognized, however, that a child needs very much the stability assured to him both in general forms of discipline and in physically punitive replies to his wrongs. The Bible would agree with the sociologist if he put forward that point of view. But the Bible is rather more likely to agree, in this matter, with the 'man in the street'. Emphatically I don't mean the 'clod'! In that regard, Ronald Ward somewhere speaks of "the mythical man in the street"; for nature is incomparably more dependable than the great sacred social swindle misnomered 'education'. Brutality altogether apart, many an adult knows, on reflection, the enduring value of those sessions in the woodshed! But many people act on the undiscussed assumption that one must equate spanking with brutality. As if one cannot punish responsibly! It is they who, by deprivation, mistreat the child, removing a component required by the very nature of his being. The Christian will not conform to it.

Feminism, too, is a source of child-maltreatment in society. I have already discussed "easy abortion". Feminism supports this, demands it. The complications of feminist philosophy include the idea that the fetus is a 'parasite', and so may be removed at will.

In her perceptive chapter on feminism, Marnie de Varent simply points out that a parasite is, by definition, of a different species than the host; that parasites are intruders; that the fetus is of the same species as the mother; and, unusual circumstances apart, the fetus has, in fact, been made welcome. How welcome indeed! The

overt sexual license of feminism, combined with infanticide as post-conception birth control, is utter misanthropy. As child-abuse, it is to be sure prenatal. But there are some post-natal 'spinoffs', I think: for who will treat any person well who so misuse themselves and their unborn? Women's 'lib'; talk, theory, worse than 'old wives' fables', rebellion rationalized. Or, if so unpolished a pun will be forgiven me—Lady Loverly's chatter.

Lastly (in what is the merest introduction), the multiform application of the 'psychologies' to children is certainly to abuse them.

By that I certainly mean to include those myopic, misanthropic forms of psychology enshrined in the thinking of such prophets of human manipulation as Freud, Fromm, Rogers, Jung etc.

In fine, to suppose that one can so much as begin to "minister to a mind diseased" by his dogmatic selection of a psychological point of view or method chosen from among well over one hundred non-coordinated and inter-conflictual bases is, in my view, to commit utter folly.

But what (I have asked this for years, of myself and others) can the 'psych-et-ceteras' do that the Gospel cannot? Child-abuse is to withhold Truth from the young; to "suppress the Truth in unrighteousness" (Rom. 1:18); and thus to hinder little ones from coming to Christ. All which we might well expect to discover—and do—in a world, in an economy of humanistic enterprise and self-sufficiency; but what of Christians who themselves lean on the 'broken reed' of non-Christian psychologies? Do not we ourselves too often follow the world? Give children the Word! For truly,

There's a Friend for little children,
Above the bright, blue sky . . ."
(Midlane)

Well: futurism and filth (we have not discussed child-pornography and 'kid-die-lib'—that comes under education); feminism, infanticide, Freudian rascality, and 1984 with Skinnerian socialism,—all of that, with consequent 'spinoffs' of child-abuse, is produced, really, by what in fact we believe. In the final study, we'll see how this works out in the current education structure, in that vast, over-fed phenomenon of fraud.

(Concluded in next issue)

AN INDEPTH STUDY: WHAT BRINGS PEOPLE TO CHRIST?

Paul Pretiz

What brings people to Christ?

The Holy Spirit. The Word. We give credit to God's supernatural power, yet the spoken word may come from the pulpit or a radio receiver. The Holy Spirit may convict through the life of a believer or the reading of a tract. Our resources are limited, so it makes sense to discover the means that are most effective. For this reason the Institute for In-Depth Evangelization (IN-DEPTH) has engaged in occasional research efforts in addition to its other programs.

In a recent survey, Sergio Ojeda interviewed 217 Christians in 22 Costa Rican evangelical churches. IN-DEPTH made an analysis of the data, comparing youth with adults, new church members with those from non-evangelical backgrounds, rural people with city folk, middle class people with those of low income levels, and the people from the major denominational types.

The mass media. "Which of the following types of literature, audio-visual presentations or radio ministries did you pay attention to before you were converted?" we asked. Tracts received 41% of the responses, a "Christian magazine" 32%, programs on TIFC (the evangelical radio station in Costa Rica) 26%. Other mass media forms received fewer responses. Literature scored highest of the three major mass media types (radio, literature, and audio-visual presentations such as gospel films or TV programs). Many people were confused about certain Scripture portions and considered them "Christian magazines." But whatever the case, the small and inexpensive literature form is important. In certain cities where TIFC is heard, half of those interviewed said they listened to TIFC before conversion, indicating the strong influence of the Christian radio station in its primary broadcast area. An interesting sidelight is that before conversion a large number of people saw religious films in secular theaters (31%). For good or for ill, films like *The Ten Commandments* and *The Bible* are shaping Latin America's religious concepts.

Actual influence in conversion. Exposure to radio, literature and other forms is only the first step. It is possible to be exposed to these media and yet not be influenced by them. Furthermore, there is value in comparing the relative influence of the mass media with more personal contact, both within and outside the church. So we asked people to indicate from a list those influences to which they most attributed their conversion.

Bible reading (28%), the evangelical church itself (25%), Sunday School (18%), the evangelistic service (15%) and radio (13%) were the principal influences.

Obviously, when given an opportunity to compare personal influence with the mass media, the former gets mentioned frequently when an individual thinks of the decision itself, although mass media may have prepared the way. This agrees with other communications research which shows that while the mass media can shape attitudes and prepare the way, serious life decisions are made most often because of personal influence.

Some 63% mentioned various church activities, and 53% mentioned activities such as visitation, Bible Clubs, etc., where a witness was given outside the church.

This raw data requires closer examination. While Sunday Schools are important for children in evangelical homes, they are *not* reaching people from non-evangelical backgrounds in Costa Rica. People from such backgrounds will more often refer to a visit to the home as being an influence, and in the most rapidly growing churches visitation is mentioned more often by those who have come in.

Which person has the most influence? Each respondent was asked to check from a list the people that had the most influence on his conversion. The pastor's influence was uniformly the highest—about one-half in our sample referred to him. About a fourth referred to the mother's influence, which in Costa Rican culture seems far greater than the father's. A child's influence is mentioned only by 3%, which casts a question on the strategy

of "winning children so they can win their parents" in this culture. Among the rapidly growing Pentecostal churches, there is a significantly greater number of people who refer to neighbors and friends who had an influence in leading them to Christ.

When we shared this information at one pastors' retreat, the men immediately noted the importance of the pastor's role in evangelism and began to discuss ways to redouble their personal soulwinning efforts. This brings up the matter of research interpretation. The fact that pastors are effective soulwinners may not mean that we should place all our bets on their efforts. It may mean that other approaches have not been tried sufficiently. We might even blame the slow growth of the churches on an over-reliance upon pastors. By pointing to the New Testament pattern of lay-witness, to the fact that in the faster-growing churches there is more witnessing by neighbors and friends, and to the logical impossibility of the pastor reaching the entire community, we were able to direct these men in the retreat to the pastor's principal role of training and mobilizing the believers to witness, while not denying the importance of their own personal testimony.

Circumstances surrounding conversion. We asked church members to indicate from a list which circumstances surrounded their experience in coming to know Christ. Difficulties and trials were mentioned by 26%. Alberto Barrientos had suggested that we also include "frustration in life" as an item; we were surprised to find that 26% also referred to this general sense of disappointment in life that paved the way for a person to look to Christ. About half of the people referred to these and other negative circumstances. But fellowship with Christians and the conversion of others were mentioned by 42%. One person accepting Christ is a stimulus to another, and the blessing of Christian fellowship is also a legitimate attraction that brings people to the Lord.

What is the "new evangelical" like? By examining the people in our sample who were not from Protestant homes when they were children, we get a picture of the kind of person that evangelical churches are reaching today. We find this "new person" is from a lower income level, is less educated, is more likely to be from a rural

area, and more likely to be in a Pentecostal church than the second generation evangelical. While the average second generation evangelical made his decision at age 14, the average "new evangelical" was converted at 25, after breaking away from the social pressure of his parents and after perhaps experiencing some of the above-mentioned "frustrations of life."

The contrast between churches is great. Some are dynamic, others are stagnant. One measure of a church's vitality is the proportion of such "new" people in its membership. Another measure is to determine the average numbers of years-since-conversion among the members. A church with a high score in this regard is one whose members have been converted many years ago and has absorbed few new Christians. An example of a low score, on the other hand, was a dynamic church in our survey where the people in our sample had been converted on the average only 2.7 years ago!

A survey of this type does not tell the whole story. We cannot assume that the patterns that have led these people to Christ are necessarily the best patterns for reaching others. If we were to find that all the members of a church were reached by literature, we could conclude falsely that literature was the best method, even though half the town were illiterate. In other words, we are examining the influences that have brought in the kind of people who are *now* in our churches and it may well be that there are other kinds of people out there who will only respond to other kinds of radio programs, literature, Sunday Schools, and so forth. And, of course, we must be careful in applying the conclusions of this survey to other countries; Costa Rica may not be typical.

Nevertheless, INDEPTH has found research to be a useful tool. Data released by Clifton Holland at a World Vision pastors' retreat about Costa Rican towns that have no evangelical witness spurred some mission groups to consider penetration of these places. Surveys in Nicaragua motivated some churches to revamp their approach to youth. Paul Lewis' research with the INDEPTH team in Brazil encouraged Christian leaders to be more creative in reaching out to the many Brazilians who say they have a Bible and are interested in Bible study but express no interest in evangelical churches.

Research is no substitute for the Holy Spirit in determining evangelistic strategy, but it is one tool he uses to help Christian leaders look at the world and the ways He is working in it.

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NEWS RELEASE

Rev. W. Crump

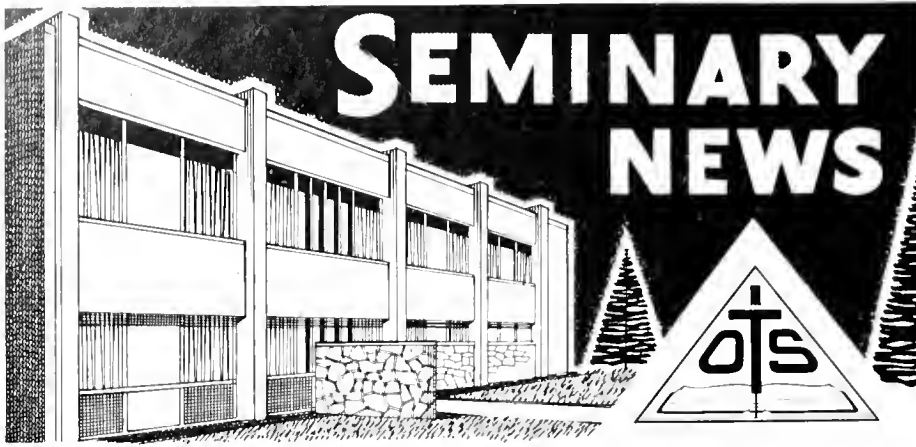
Rev. Donald Ralph, President of the Associated Gospel Churches of Canada has announced the resignation of the Fair Havens Bible Conference Director, Rev. William Crump.

Bill & Ruth Crump have given direction for the past twenty-one years to the A.G.C. owned Conference, north of Beaverton, Ontario. During this time, the ministry has grown from a small nine-week summer operation to a year-round conference program. For several years now, the conference has been operating at its capacity and has just completed its largest financial and numerical season. Fair Havens has accommodation for 200 boarding guests and over 300 campers. In addition to this, the Fair Glen Youth Camp, located on the same property, ministers to 100 campers each week of the summer. The Fair Havens Community Church, begun by Mr. Crump 5½ years ago, now has over 100 members plus many adherents and visitors.

After graduating from Ontario Bible College in 1949, Bill Crump pastored for 8 years at Bethel Church, Toronto. This was followed by two years of ministry at Calgary Church, Toronto, where he served as Director of Music and Christian Education. For the next twelve years, Bill taught at Ontario Bible College, serving as Dean of Students and Director of Music, while teaching such subjects as Christian Education, Speech, Camping, and Theology. It was during this time at O.B.C. in 1960, that his ministry at Fair Havens began on a part time basis.

As the conference ministry grew, Mr. Crump left O.B.C. to become a minister-at-large for the A.G.C. and for four years travelled on their behalf while giving his summers to the work of Fair Havens. In addition to these responsibilities, he helped establish the Bridletowne Park Church in Scarborough and served as interim pastor at Mountain Bible Church, Hamilton. He joined the conference staff as a full

(cont'd. on page 23)



WHEATON AND TRINITY PROFESSORS AT ONTARIO THEOLOGICAL SEMINARY SUMMER SESSION

Two professors from the American Midwest are featured in this Summer Session scheduled for June 15-26, 1981, at Ontario Theological Seminary.

DR. CHARLES SELL, who teaches Christian Education at Trinity Evangelical Divinity School, will present a course entitled "Family Life Education." Its purpose is to encourage the understanding and development of skills related to marriage and family life, based on a biblical foundation. Dr. Sell's previous service includes a chaplaincy at the Baylor University Medical Center in Texas, and teaching in the Asian Theological Seminary in the Philippines.

DR. ROBERT WEBBER, on the faculty at Wheaton College, comes to lecture on Classical Theology: a study of the formation of Christian doctrine in the first five centuries of the Church, with particular emphasis on Christology, Soteriology, and Ecclesiology. Dr. Webber is the author of "Common Roots," "God Still Speaks," and "The Secular Saint."

Anyone interested in attending this stimulating Summer Session with Webber and Sell should apply to: The Director of Admissions, Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3.

THE DOCTRINE OF THE TRINITY

Roy R. Matheson, Th.D.

It is sometimes affirmed that the doctrine of the Trinity is an absurdity to anyone who believes in first grade mathematics. All people know that one plus one plus one equals three and there is no way it can be understood differently. The doctrine of the Trinity is thus excluded by some on the most elemental principles of logic. It is assumed that there is no way God can be three and at the same time be one.

The response of the contemporary church to the Trinity is somewhat different. It often views the truth as so profound that it is impossible to explain to the average believer who feels it is so impractical that it is not worth bothering about. A careful study of the Scriptural data will hopefully dispel all these misconceptions. The early church certainly viewed the doctrine as a significant one. They clarified this truth in the midst of controversy and enabled orthodoxy to avoid slipping into either the error that the Christians taught three gods or that there was really only one God who manifested himself in three modes or forms.

For the purpose of this article the subject will be approached from a three fold standpoint; firstly the biblical proof for the doctrine, secondly contemporary problems with the doctrine and thirdly, the practical implications.

Biblical Proof For The Trinity

A series of texts from both testaments enable us to formulate the following principles.

(1) All three persons of the Trinity are referred to as God. The Father is referred to as God in countless passages such as 2 Cor. 1:2, Eph. 1:3, and 1 Pet. 1:3, all of which speak of "the God and Father of our Lord Jesus Christ."

The fact that the Son is God can be affirmed by a text such as Heb. 1:8. "But about the Son he says, your throne, O God will last forever and ever." In this passage the Son is specifically referred to as God. Another such text would be John 1:1. "The Word was God." This translation has been attacked by Jehovah's Witnesses but there is no question from the standpoint of the Greek grammar



Dr. Charles Sell, Trinity Evangelical Divinity School



Dr. Robert Webber, Wheaton College

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that the traditional translation is the correct one. Romans 9:5 also is pertinent, speaking of "Christ who is God over all." This verse has been re-punctuated in some modern translations so as to change the meaning, but once again the traditional rendering cited here is preferable.

The Holy Spirit is seen as God in Acts 5:3-4, where Peter accuses Ananias of lying to the Holy Spirit. A few statements later he says "You have not lied to men but to God." To lie to the Holy Spirit is therefore equal to lying to God.

(2) Each of the three members is portrayed as a distinct person. Christ is clearly distinguished from the Father in Gal. 4:4. "But when the time had fully come God sent his Son." Christ himself carefully distinguished between himself, on the one hand and both the Father and the Spirit on the other. He said in John 14:16-17. "I will ask the Father and he will give you another Counsellor, the Spirit of truth, to be with you forever." The Spirit is seen as a person in his own right and not just as a characteristic or attribute of the Father. The fact that the Holy Spirit is capable of interceding to the Father on our behalf (Rom. 8:26-27) and is capable of being grieved (Eph. 4:30) or insulted (Heb. 10:29) would also support his distinct personhood.

(3) While the Trinity is three as to persons, it is one as to essence. It was the oneness of God that separated Israel from her near-Eastern neighbours. James, speaking to the religious Jews in James 2:19 says "You believe that there is one God? Good!" The Trinitarian formula in Matt. 28:19 alludes to this, since it speaks of administering baptism in the name of the Father, Son and Spirit. The term "name" is singular and yet three persons are mentioned.

The most significant passage teaching the unity of God is probably Deut. 6:4. "Hear, O Israel: The Lord our God, the Lord is one." The nature of this unity should be clarified since unity can be conceived of in more than one way. The one flesh in a marriage relationship is different than the unity that is inherent in a bridge made of steel girders. The former is a personal, dynamic, living unity. The other is impersonal, static and inert. It is from the former that we must get our picture of the unity within the Trinity.

Interestingly enough the Hebrew

word for *one* in Deut. 6:4 is a term often used for a compound unity. It is the word *echad* and is found in Numbers 13:23 where the spies entered the promised land and returned with "a *single* cluster of grapes". The Athanasian Creed puts it succinctly: "We worship one God in Trinity and Trinity in Unity; neither confounding the persons or dividing the substance".

Contemporary Threats to the Trinity

The doctrine of the Trinity has been attacked since apostolic times and most contemporary attacks are merely echoes that have surfaced before in the long history of the church. Two persistent distortions are worth mentioning here.

(1) Modalism. In the ancient church this heresy was known as Sabellianism, but the twentieth century theologian Karl Barth is considered by many to be modalistic in his view of the Trinity. The portion teaches that there are not three persons in the Trinity but rather one God who appears in three forms or modes. Many popular illustrations of the Trinity unwittingly depict a modalistic doctrine of the Trinity (such as water taking the three forms of ice, liquid and vapour). This negates the New Testament teaching as has already been seen, where Christ speaks of an objective existence of the Father and the Spirit. In Christ's prayer to the Father in John 17, for example, it would mean that Christ is merely talking to himself.

(2) Subordinationism. Whereas the former deviation denies the three distinct personalities this heresy tends to deny the essential unity. It depicts the Son and the Spirit on a secondary level. Any teaching that presents Christ as less than full deity belongs in this category. Much of modern Christology sees Christ as a man through whom the divine characteristics show more brightly and clearly than through anyone else. Christ then becomes one among many whereas the Scripture pictures Him as Lord of all. The Spirit is often reduced to a divine influence at work within the created world.

It must be acknowledged that there is a certain kind of subordination within the Trinity. The Son willingly subjects himself to the Father and the Spirit is the instrument of both the Father and the Son. This however, is a functional subordination and does not

imply a subordination of their essential personhood or being.

Practical Implications Of The Doctrine

The doctrine of the Trinity is not something to be stored away in spiritual mothballs. It has implications for life. Three factors can be mentioned here.

(1) It is important for our doctrine of the atonement. Since Scripture demands a penal theory of the atonement, this means that a price must be paid to accomplish our redemption. God is sometimes seen as a cruel taskmaster who insists on a payment that is not really appropriate. It must be kept in mind that no third party is involved between God and man. God does exact a payment from someone else to expiate man's sins. He provides the payment himself in the second person of the Trinity. It is a feat accomplished between the persons of the Godhead.

(2) It is important for inter-personal relationships. In Christ's Prayer in John 17, he prays for unity to exist between all believers. Christ's petition in John 17:20-21 is: "I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you". It should be noted that the model by which believers relate to each other is seen in the relationship that exists between the Father and the Son. The deep immutable oneness experienced within the Trinity is to be practised between members of the body of Christ.

(3) It is important in understanding the freedom of God. God is sometimes pictured as a lonely being before the creation of the world. It has been suggested that God needed fellowship and thus created man. It is true that God made man for fellowship with Himself, but to suggest that God did so out of necessity is a misunderstanding both of creation and God's character. Creation is not a necessary act but one of absolute freedom since God is dependent on nothing or no one outside Himself. God is not in need of fellowship. There is a communal divine life before creation which makes God completely self sufficient within the three persons of the Trinity.

One cannot completely fathom these truths but neither is the Trinity irrational. It is simply a recognition that

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our subject is greater than our finite minds.

Holy Father, Holy Son, Holy Spirit,
Three we name Thee
While in essence only One, Undi-
vided God we claim Thee
And adoring bend the Knee, while
we sing our praise to Thee.

IMPRESSIONS OF CHINA IN 1980

Dr. V. H. K. Poon,
(Student at O.T.S.)

In August 1980, my wife and I had an opportunity to visit China for about two weeks. Although I was born in China, my family left when I was very small (before the 1949 revolution). I had no recollection of what China was like. However, with the distinct advantage of knowing the language, I was able to converse and communicate with people in the street. Therefore my comments are all based on this first-hand knowledge of what we saw and heard while we were there.

During this tour, we visited Canton, Peking, Shanghai, and Hangzhou, all big cities in China. We were able to visit some communes and some factories. Because it was a structured tour for foreigners only, controlled by the nationalized China Travel Service, sometimes the things they showed us were not the true reflection of what the people were doing. But we can compensate this through observing and talking discreetly with people we met. As a result, the materials should represent a truer picture of life in China today.

1. Political Structure

Since the revolution in 1949, China has been under the communistic rule of Mao Tse-tung. His thoughts followed Marxism. In the late 1960's (August 1966), she underwent the Cultural revolution. During that time, the intellectuals and the highly skilled were purged, criticised and persecuted. But since the death of Mao in September 1976, a new breed of leaders emerged under the leadership of Vice Premier Deng Ziaoping. With this new leadership, they pointed out that degeneration of China in the previous ten years was the result of the Gang of Four, led by Mao's wife Chiang Ching. Therefore, the Gang of Four became the scapegoat of all the blames. Chair-

man Mao and his sayings, which were once the "Bible" of every Chinese were played down. Many billboards of his famous sayings were taken down and his picture is hardly seen in China today. Recently, even the four big portraits of the famous communists—Marx, Engels, Lenin and Stalin—were removed from the People's Square in Peking. The common people today still recognize Mao as a great leader, but they no longer say he is blameless.

Under the present regime, they try to practise socialism. They push forward the idea of "modernization of China". The slogan "4 modernizations" is seen in most billboards in China today. Four modernizations represent the endeavour to modernize agriculture, industry, science and technology and national defense. Their aim is that by the year 2000, these 4 areas would be advanced to such an extent that China can stand abreast with the rest of the western world. It is precisely this reason that the tourism industry got started in 1978, and China, who used to practise a closed door policy to the western world, began to open her doors to the foreigners.

2. Social/Economic Structure

In China today there is no free enterprise. All industry and business belong to any one of three groups: i) Most industries and companies are nationalized, owned and controlled by the government; ii) some are co-operative, operated and run by the people. The communes belong to this group; and iii) individual operators—1 or 2 or a family can register with the government and run a business. However, they are not allowed to employ anyone and the prices of their products are set by the government. And since they either obtain the products or the raw materials from the government, their profit is the difference between the two.

The social structure is centred around the working place. Therefore those who live in cities have it built around the factories, and those who live in the rural areas have their social structure centred around the commune.

All jobs are assigned by the government. No one can transfer from one job to the next without the consent of the government. A typical factory would not only consist of the factory,

but it also has its own nursery, primary school, medical and dental clinic and recreational facilities. Therefore, each factory forms a community of its own. The workers earn between 50-100 Chinese dollars per month (about 40-80 Canadian dollars). They work 6 days a week and 8 hours a day. With the 4 modernizations, the factories try to stress the importance of productivity. However, from my personal observation, it appears that even so the Chinese workers are still not very hard working. Perhaps it may be due to the fact that it is a new beginning for all of the workers, because during the cultural revolution, the most important thing was not to produce, but to criticise others.

In the rural areas, a typical commune also consists of the fields, the nursery, primary school, and medical clinic. The farmers earn about 40-80 Chinese dollars per month. However, they are able to grow their own crops and vegetables in their own small family plot. All crops from the commune belong to the government and are sent to the government.

Apparently, the Chinese can retire after age 65, and they are able to obtain a pension from the government which is about 60% of what they made before retirement.

Their living quarters are adequate. City dwellers live in small flats and apartments. They pay between 3-5% of their income in rent. In some communes, newer houses are built. They have water and electricity, even in the countryside. Some also have sewage systems.

Since medical care is free, most of the money earned by people is used for food and clothing. All the Chinese we met were adequately fed and clothed. We did not see any malnutrition or beggars.

Since the population of China today reaches over 1 billion, of whom about 25% are under 26, the authorities try to minimize this explosion. They encourage and enforce the one-child family by providing incentives in the form of a reward of 5 dollars a month to any family that has only one child. Also the mother can have maternity leave of half a year with full pay if she only has one child. In the event of subsequent more children, the family will be penalized. Also the government provides free family planning in the form of contraceptives and even sterilization.

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3. Educational Structure

The educational system in China consists of compulsory primary education of 5 years, and 6 years of secondary education. After that, a person can sit for the university entrance examination. If he fails, he shall be assigned to jobs in the various factories. If he succeeds, which only happens to about 3% of high school graduates, the country will continue to support him or her for the university education. When he graduates, he will then be assigned a job. For those who are in the communes, instead of the compulsory 11 year education, they can stop after 8 years and start to work in the commune. If they are bright, they can continue with their education and go to university.

4. Religious Structure

As far as spiritual life is concerned, since 1949 all religious activities were banned. Even the long history of Buddhism ceased to exist. Temples were closed. Monks had to work in the fields nearby their temple to provide for their basic needs. Only since 1978 the temples have been re-opened mainly for the benefit of the tourists. Concerning Christianity, officially in a few big cities like Shanghai and Peking, a few Protestant churches are re-opened for window dressing. Even so, on a typical Sunday, the churches will be fully packed with several thousand people in each of the 2 to 3 services. However, most of the attendants are not true Christians. They only attend for the sake of curiosity. Other than the Sunday services, there are no other activities of the church. This is the official Protestant church in China today.

We (my wife and I) were able to talk to a 60-year-old Chinese Christian engineer while we were on the train from Shanghai to Hangzhou. He told us he was a third generation Christian. But his Christianity was merely nominal. He did not even know of any underground church, neither did he attend the official church.

However, from other reliable sources, we know of a strong underground church in China today. It is estimated that 1% of the Chinese population are true Christians. They meet regularly underground for prayers, study and evangelization. With the help of short wave broadcasting like the F.E.B.C. many are able to hear the gospel through the radio. In the past several years, because of the freer

flow of people going in and out of the country, many Bibles are brought in to these Christians. These true Christians still have a strong fear to surface even though the government has officially allowed some churches. Apparently, if one wants to take communion, one has to fill out a detailed form of who introduced him to Christ, how many family members are Christians, and so on. Similarly, if one wants to buy a Bible from the government, one also has to fill out such a form. The Christians are fearful that the government is trying to find out exactly who the Christians are and later such information may be used against them. It is for this reason that they have not yet joined the official church.

I had an opportunity to have a talk with one of my closest friends and previous classmates, who was one of the founders of the China Graduate School of Theology in Hong Kong. He agreed with my assessment that the old concept (that Chinese Christians outside of China should pray for the opening of the doors of China and then rush in to spread the gospel) is not workable today. Even though both are Chinese, people in China have a different culture from those outside of China. The important task Christians should do today is to pray that the underground church of China would raise up her own evangelists. Outside Christians can participate in prayer, financial support, printing of Christian literature and theological training.

Before I close, I must mention a unique opportunity for western Christians if they ever visit China. Many of the young people are keen to learn English. They try to learn it through books, but many also try to listen to the radio. Also, whenever they get a chance, they will approach a westerner and practise their English. They are very open to Christianity, because they think that Christianity and the Western culture is one and the same thing. Western Christians therefore, if given the chance of visiting China, can have a unique opportunity to tell these people about the Gospel and explain to them about the Lord Jesus Christ. (We took such a chance in Hangzhou in speaking to a young violinist.)

O.T.S. BOOK REVIEWS

By Dr. M. DiGangi (Interim Dean)

The Doctrine of Endless Punishment, by W. G. T. Shedd, price \$9.00 (U.S.). The name of William Greenough Thayer Shedd (1820-1894) is not exactly a household word, even in manses and parsonages today. Shedd was a theologian whose commitment to Calvinism was only exceeded by his reverent regard for the authority of Scripture. This comes through clearly as he deals with a most unpopular doctrine in the light of biblical revelation. He provides a convincing presentation on the nature and necessity of everlasting lostness consequent upon the rejection of Christ's saving gospel.

Originally published in 1886, when Shedd was Professor of Systematic Theology at New York's Union Theological Seminary, the book is one of the many worthwhile reprints now being offered by Klock & Klock. Other volumes available include Shedd's **Critical and Doctrinal Commentary on Romans**, as well as Westcott on Ephesians, Liddon on I Timothy, and Trench on **The Epistles to the Seven Churches**.

Biblical Preaching: The Development and Delivery of Expository Messages, by Hadron W. Robinson, price \$9.95 (U.S.). If you sense that expository preaching is a prime need of the contemporary church, and want help in developing as an expounder of the Word, then you will certainly want to come to grips with what Dr. Robinson is saying in this well-written book. Of course, if you are of the opinion that worship services are primarily for the purpose of entertaining a clientele or providing the pulpiteer with a platform for punditry on trivialities, you will not be at all interested in reading either his book or the rest of this review!

Dr. Robinson has taught homiletics at Dallas Theological Seminary and is now the president of Denver's Conservative Baptist Seminary. In language that shows clarity and principles that are drawn from Scripture, abounding in illustrations and practical suggestions, here is a volume worth reading. He makes a strong case for expository preaching with seriousness not devoid of wit. Consider his opening lines: "This is a book about expository preaching, but it may have been written for a depressed market . . . The word is out in some circles that preaching should be abandoned. The moving finger . . . now points to other methods and ministries that are more 'effective' and in tune with the times."

Basic to his presentation is this definition: "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers" (p. 20).

Here is an admirable addition to classics on preaching by men like Broadus, Blackwood and Beecher—even though his concluding name begins with "R".

An Exposition of II Corinthians, by Charles Hodge, price \$9.55 (U.S.). If you are looking for a commentary on II Corinthians that combines exegetical integrity and expository fidelity, then this work should meet your need.

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Charles Hodge (1797-1878) taught New Testament and Systematic Theology at Princeton Seminary in the era when it was a stronghold of evangelical orthodoxy.

First published in 1859, this is a most welcome reprint. Each chapter begins with a brief analysis. Then follows a detailed consideration of every paragraph of the epistle, verse by verse, in a way that should help anyone interested in recovering the apparently lost art of relevant, serial, biblical exposition.

Commenting on the key phrases of crucial passages, Hodge demonstrates his deep and comprehensive grasp of theology, no less than his exegetical and expository skills. On a ministry of reconciliation, for example, he comments: "God is the reconciler. The enmity is removed by the act of God" in offering up Christ as a propitiatory sacrifice. This is "the source and cause of our regeneration and holiness . . . Until God's wrath and curse are removed, there is no possibility" of holy living or love to God on our part. It is the grand design of the ministry to proclaim the gospel to sinners: "that God, justly offended by their sins, can be just and yet justify those who come to Him by Jesus Christ" (on II Cor. 5:18, pp. 142, 143).

No preacher who makes a right use of serious study helps like the commentaries produced by Charles Hodge is likely to turn out "sermonettes for Christianettes".

Liturgies of the Western Church, selected and introduced by Bard Thompson, price \$7.95 (U.S.). Much of what passes for contemporary worship in some churches may actually resemble a well-intentioned "amateur hour" featuring musical "packages" interspersed with extemporaneous or even extraneous remarks that crowd the exposition of the Word and celebration of the Sacrament into the waning moments of a service.

We need to recover a sense of worship. The components of the service, like their arrangement, should reflect biblical teaching. Our aim should consciously be the edification of believers and evangelization of the uncommitted, to the glory of God.

One of the best ways to move forward is to view liturgical developments in retrospect. There is much we can learn about emphases to maintain primacy of the Word, simplicity of sacramental observance from reviewing liturgies associated with Luther, Zwingli, Calvin, Cranmer, Knox, Wesley, the Puritans and others. It is also salutary to see how the Roman Rite contains much that is scriptural and yet incorporates elements such as transubstantiation, which enhances sacerdotalism while contradicting some express declarations of Scripture.

Dean Thompson of Drew University has drawn on a variety of significant liturgies—all the way from Justin Martyr and Hippolytus through the Reformers and their successors. Each selection is set in its historical context and concisely described as to its basic doctrinal distinctives.

A careful study of this volume, along with Rayburn's *O Come, Let Us Worship*, reviewed in the last issue of *The Recorder* should go a long way to help us rediscover our roots and enrich our services. Let there be content true to biblical revelation, relevantly presented, and not a mere imitation of the past or the cosmetic innovation of the faddist, that we may rightly glorify Him whom heaven and earth adore.

Peter, Stephen, James & John: Studies in Non-Pauline Christianity, by F. F. Bruce, price \$7.95 (U.S.). The title gives the four-fold breakdown of the book as the author supplies background material for the book of Acts and the spread of early Christianity. The book is lucidly written and although it reflects a thorough knowledge of contemporary critical scholarship, the material is presented to be understood by the non-specialist. The last chapter on Johannine Christianity is almost entirely taken up with the authorship of the Johannine documents and thus is of minimal help in interpreting the documents themselves. (R.R.M.)

Commentary on Colossians & Philemon, H. D. McDonald, price \$14.35 (Can.). Commentaries on Colossians are not as plentiful as on other Pauline epistles like Ephesians and thus this commentary is a welcome addition. Written by Dr. McDonald, a past special lecturer at O.T.S., the work is thoroughly conservative in nature.

The thrust of the commentary is expository and contains information helpful to someone preaching through the book. The detailed outline at the beginning is a good case in point. The work is for the English reader, although the author interacts with the exegetical problems as a glance at the especially problematic passage 2:15-23 will reveal. This section contains a number of exegetical difficulties, all of which are dealt with thoroughly in the author's explanation. (R.R.M.)

A General Survey of the History of the Canon of the New Testament, by B. F. Westcott, price \$10.95 (U.S.). This survey was first published by the famous Anglican Bishop in 1855, and was revised six times before reaching its final form. It is reprinted by Baker for the profit of New Testament students. There is no comparable work which so painstakingly traces the collection of the inspired books and the deletion of the spurious ones as this work does. The reading can be tedious at times, but as a reference work, it is indispensable for a study of the Canon.

The Family and the Fellowship, by Ralph P. Martin, price \$6.25 (U.S.). The sub-title of this work, *New Testament Images of the Church*, adequately summarizes the contents of this little volume. It is a book on the church and its mission as portrayed in the various images and concepts presented by different New Testament writers. The footnotes reveal an awareness of scholarly and critical material on the subject, but the book is written for the non-specialist. It is an excellent work for any pastor or Bible student to possess. The value of the work lies not only in the significant exposition of Scripture passages in the original setting, but in the application of the material to the contemporary church. (R.R.M.)

Commentaries on Romans:

Commentaries on the book of Romans continue to be published. Two are mentioned here: the first is **Commentary on Romans**, by W.G.T. Sheet, price \$10.75 (Can.).

This work is primarily an exegetical one based on the Greek text with a number of theological comments along the way. The work is prepared by one of the great Reformed theologians of the 19th century. The exegesis is generally sound and helpful. The Greek text used is that of Lachmann since the commen-

tary was published even before Westcott and Hort's first edition was issued. But this is only a minor inconvenience.

Students will find Shedd's theological comments to be of value as well. His exposition of the significant problems in Romans 5:12 will be of interest to the theologian as well as to the expositor.

A somewhat different volume is the one produced by Ernst Kasemann. Eerdmans has done the New Testament scholar a service by translating this famous commentary from the German. This commentary, more so than the preceding, is theological in emphasis rather than exegetical. One's evaluation of the commentary may well depend on their evaluation of Kasemann's theology. One notes an existential strain in many of the interpretations. Kasemann sees the concept of justification as a central one in Paul's thought. Because Kasemann is not an evangelical, the commentary must be used with discernment. The author presupposes a thorough knowledge of the scholarly literature on Romans and governs his discussion accordingly. His summary of the "Righteousness of God" covers eleven pages and is a concise summary of ancient and modern interpretations on this doctrine of Paul's. The students can profit from such a summary without accepting the author's conclusions, namely that the righteousness of God means both God's gift and God's power. For the student who is conversant with New Testament studies, the commentary will be a helpful one. For those not thus inclined, the work will be less helpful. (R.R.M.)

Inerrancy and Common Sense, edited by Roger R. Nicole and J. Ramsey Michaels, price \$5.95 (U.S.). This collection of individual essays by a group of faculty members from Gordon-Conwell Theological Seminary explores the issue of inerrancy from the perspective of various disciplines in theological education. Each contributor develops his contribution from his own commitment to the inerrancy of the Scriptures, and seeks to indicate how some of the problems surrounding inerrancy can be handled in each discipline. The concern of the contributors is that no deeper wedge will be driven between those who hold inerrancy and those who hold to a limited inerrancy. The common sense approach adopted by the contributors is designed to suggest some ways to overcome problems which have led some into the limited inerrancy view.

Christian Faith, by Hendrikus Berkhof. This major work by a noted Dutch Theologian presents an introduction to the study of the faith from a Reformed perspective although there are areas where he believes that the Scriptures require new interpretation. His theology is written both for the layman and for the professional scholar. The book is printed in two type sizes. The larger type is meant for all readers, and the smaller type for theologians. The work presents a very comprehensive and creative development of the theology of the Scriptures. The extensive notes in the smaller type especially present a great deal of theological information. There are many places in the book where the evangelical would encounter theological positions with which he could not agree, but, on the other hand, there are many stimulating and insightful sections

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which shed much light upon the meaning of the Scriptures.

The Sovereignty of Grace, by Arthur C. Custance, price \$10.95 (U.S.). Canadian author, Arthur Custance, has developed an extensive description of classical Calvinism using the famous five points—Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of the Saints. This study is supplemented by an historical examination of the development of these doctrines through Augustine and the theologians of the Medieval and Reformation periods. He concludes his study with an extensive development of the implications of Calvinism for daily life, evangelism, and the future of the non-elect.

There are at least two areas where Custance differs from much of the classical Calvinism. He rejects the view of election which conceives an election to damnation as of the same type as election to salvation. He prefers rather to state that man is condemned to punishment for his sins, not for his nonelection. He also shows some rather tentative leaning toward a concept of limited punishment for the unbeliever with perhaps a possibility of ultimate restoration.

—W. R. Foster



Missionaries answer questions at a panel. Rev. Charles Derr of Latin America Mission was moderator.

A NEW SEMINARY

Nigeria's newest seminary has been opened here by the Sudan Interior Mission-related Evangelical Churches of West Africa with an initial enrollment of 25 students. Dr. Will Norton, Dean Emeritus of Wheaton College Graduate School, is principal of the new school, which is known as ECWA Theological Seminary. The Jos Seminary is a companion to SIM's first seminary-level theological school in Nigeria, opened at Igbaja in 1958, and turned over to ECWA in 1976.

DISTINGUISHED BRITISH THEOLOGIAN

To Address

ONTARIO THEOLOGICAL SEMINARY GRADUATION

Dr. James I. Packer, famed evangelical scholar, author and lecturer, will give the main address at the third Graduation Service of the Ontario Theological Seminary, set for Friday, May 8, 1981, in the Bayview Glen Church, at 8:00 p.m.

A graduate of Oxford University, Dr. Packer has served as Associate Principal of Trinity College in Bristol (England), and is currently Professor of Systematic Theology at Vancouver's Regent College. He is the author of "Fundamentalism and the Word of God," "Evangelism and the sovereignty of God," "Knowing God," and "I Want to be a Christian," as well as several biblical commentaries.

Bayview Glen Church is at the northeastern corner of Bayview and Steeles Avenue, just north of the OBC/OTS campus. There is adequate adjacent parking, and everyone is most welcome to attend.

ONTARIO THEOLOGICAL SEMINARY

THIRD GRADUATION SERVICE

MAY 8, 1981, 8:00 P.M.

- in -

BAYVIEW GLEN C&MA CHURCH

(BAYVIEW AND STEELES)

Student Testimonies . . . Special Music

SPECIAL SPEAKER: DR. JAMES I. PACKER

ALL ARE WELCOME



Family Bible Reading in Africa

CAN YOUR CHRISTIAN EDUCATION PROGRAM OPERATE MORE EFFECTIVELY?

David A. Bell, O.B.C.*

A new pastor was disturbed by the inefficiency of the educational program in his church. The deacons were blissfully ignorant of the problems. When asked to chart the educational structure they placed the Sunday School, the Vacation Bible School, and all other agencies of the church, side by side, under the direction of the board of deacons. In actual fact, each agency was an entity in itself, operating entirely outside the jurisdiction of the board.

The above illustration is typical of many churches whose educational programs like Topsy "just grewed". When a need for instruction arose, the Sunday School was born. The desire for active participation issued in the formation of women's groups, men's clubs, and organized activities for boys and girls. When it was decided that the time allotted for Sunday School and weekday education was inadequate, Vacation Bible School and camping programs came into existence.

Now there is nothing wrong with having all these organizations operating within the educational structure of a church. But the lack of integration and the possibility of overlapping because of absence of direction cause extreme inefficiency.

The dependence of each organization may be seen, for example, when the Sunday School chooses its own officers and teachers, handles its own budget, manages its own affairs, and decides every detail of its own program without consulting the church.

Though quite common, this condition is not the only inefficient organizational system with which Christian education has been afflicted.

Other churches have fallen prey to the dictatorial system. One person, the pastor or Sunday School superintendent, takes things into his own hands. He makes more decisions than any one person should, operating solely on his own opinion he demonstrates that his educational procedures are based on poorly developed philosophy. He determines policies that ought to be the product of the thinking of the group.

This practice is not valid. When the dictator-type individual leaves the church or resigns his position, the church suffers tremendous setbacks. No one has been trained or delegated to carry on the work. For want of administration the work languishes.

A more recent development is that of placing all the educational work of the church under one person, called the Christian Education Director. He organizes and administers the program on the basis of the specialized training that he has received. He is responsible for everything that is done. But there is an inherent weakness in this development. Since the authority and know-how for the program centres entirely in one man, the same difficulty may arise as in the dictatorial set up. When the director moves on to another church, no authorized body is left behind to guarantee the continuation of the program.

Biblical Design for the Church

Any one of the foregoing descriptions may illustrate the situation in your church. If it does, your church falls short of the exhortations of the Word of God. Matthew was recalling the events of a history-making day. The Lord and His eleven disciples were seated on a mountain in Galilee. He had been dead but was alive again. They were rejoicing.

And on that memorable occasion, Jesus issued a command that was to be the blueprint for the construction of His church. His immortal words were: "Make disciples . . . baptizing them . . . teaching them to observe all things" (Matthew 28:19-20). This directive from the Lord has been interpreted for centuries as the missionary mandate of the church.

But it is more than that. Not only do we have here the incentive for reaching the world but also the method by which it is to be accomplished. Matthew clearly indicates that the major role of the church is an educational one. The instruction of others is to be so forceful that they will experience the truth in their lives.

Since it is of prime importance, the teaching ministry of the church must be undertaken in the most efficient way possible.

The Solution to the Problem

Many churches have awakened to their responsibility. Such a church, located in Ontario, Canada, sensed its

duty and commissioned a few of its members to direct the program on behalf of the entire fellowship. These members formed a central representative body known as the Board of Christian Education. This board was charged with the responsibility of organizing and supervising the total educational program of the church.

The Board of Christian Education in a church must realize that it has been placed in a strategic area of operation. In order to function effectively, it ought to undertake the following responsibilities:

1) *Defining Objectives*

The first step in defining objectives is to discover what is already being done for each age group in the church. This must include an analysis of each agency. What is the purpose of the agency? How effective is its work?

The second step is to give careful thought to what needs to be done. Who is not being reached? What should be done to strengthen the present program?

Once these two steps are completed and needs have been outlined, objectives can be set and a program initiated to meet the needs. The board must keep spiritual aims uppermost: the main objective must be to reach people for Christ and to teach them to live for Him.

2) *Determining Policies*

With the objectives clearly in mind, the Board must determine the policies that will govern the progress and the procedure to be followed in the attempt to reach these goals.

These policies will not all be decided at the first meeting or during the first year. Each time an issue is raised, it will be necessary for the board to establish a policy regarding that which is under question.

3) *Evaluating Results*

Evaluation is the only way that the board will realize that an objective has been reached or that progress is being made. Statistics will be helpful here. Testimonials, opinions, and random statements will also aid in this area. The important thing is to have some evidence to demonstrate progress.

4) *Educating the Congregation*

The church has placed the authority for education in the hands of a group of leaders to assure that the work is done. But the congregation

CHRISTIAN EDUCATION

must know, understand, and enthusiastically enter into the entire educational program. This demands that the people be informed and persuaded at every point. Reports and announcements can be made to them from the pulpit, in the bulletin, and through various organizations.

5) *Establishing Committees*

A complete board will find it difficult to spend time on detail work in every area. Usually too many conflicting views are suggested and nothing is accomplished. By doing spade work ahead of time in a separate meeting, a committee composed of two or three members can then present its findings to the whole group and can make suggestions as to possible action.

For example, the personnel committee will collect information regarding each member of the church. This information will be invaluable in the selecting and recruiting of workers for the educational program. The job analysis committee will carefully analyze and enumerate the duties of each position in the educational organization. This will be helpful in the instruction of new workers.

In another article a fuller discussion of the work of such committees as the curriculum committee, program committee, and leadership training committee will be discussed.

6) *Coordinating Agencies*

Efficiency demands the coordination of all the agencies of the church in order that their efforts may be unified. Nowhere can the board be of greater usefulness than here. Its efforts in this area will eliminate the wastage of time and the duplication of work.

Advantages of the Board of Christian Education

As has been demonstrated, the Bible demands effective education. The board of Christian education, designed specifically to realize the goal, has many advantages over any other system.

(1) Established policies continue despite the changes in personnel. A leader may leave or resign but the work is maintained because of the presence of a responsible body.

(2) Workers are guaranteed the support of a board who authorize their work. Each worker is appointed by the board and receives his authority from the board.

(3) Decisions carry more force and are less personal because they are made by a group and not by an individual.

(4) The program has unity. Each organization has its task to perform, but each supports the work of all others. They are all parts of the total church program.

(5) The work of Christian Education is dignified in the minds of all concerned. Education has stature in the thoughts of church members, workers, parents and pupils.

Conclusion

The haphazard methods of organization of past generations are not sufficient to meet the demands of the present day. A board of Christian Education is the answer. Through this board, the Christian education of boys and girls, young people, and men and women, may be carried out in a way that will fulfill the purpose of the church—to produce spiritually mature believers.

—Mr. Bell is Chairman of the Christian Education Department.
—Reprinted from Christian Education Journal

A NEW BIBLE?

(If you love the Bible, read this and weep for the N.C.C.).

The National Council of Churches, as the result of proposals from an NCC task force, is considering printing an "updated", feminist version of the Bible. In a letter calling for support to counteract this plan of the NCC, Religious Roundtable President Ed McAteer says, "When the principles of this anti-Christian Bible are applied to the home, the father would not head the family. Brothers and sisters would be just 'people'. And the whole Judeo-Christian concept of life would disappear."

Here are some of the NCC Task Force Proposals:

—"It (the Bible) should not disenfranchise half of humanity by being addressed to 'the brethren' alone. It (the Bible) should not speak of God or Christ in a manner that could make males feel superior and closer to God and Christ."

—"We think it proper to speak of Jesus Christ as the Child of God, and we believe alternate renderings for Son of Man should be explored."

—"In language about the Spirit, we believe it is both possible and proper to apply with more consistency the principles that the RSV (Revised Standard Version) revisers now have begun to apply, (i.e., such moves as 'the one' for 'he', 'human beings' for 'men'; and pluralizing so as to avoid 'he' in consequent sentences)."

—"Strictly and theologically speaking, no statement about God as Lord, King, Father or He, expresses a male reality set over/against female reality. The sense of God as Father has no meaning of fatherhood as over against motherhood. All such male connotations are accidents of the limitations of human language."

To suggest that the Bible, the enduring, inspired Word of God, is "outdated" because the role of women in modern society is changing, is incredibly absurd, and an affront to our *Father* in heaven. The NCC leadership, in even considering this proposal, is badly out of touch with the views of the forty million members of NCC affiliated churches, and should be told in clear terms. You may write (preferably on your church letterhead) to:

National Council of Churches
475 Riverside Drive
New York, NY 10027

To support a focused effort to prevent publication of a feminist version of the Bible, write: The Religious Roundtable, 1550 Wilson Blvd., Suite 502, Arlington, Virginia 22209.

CRUMP

(Continued from page 15)

time employee in 1975 with the birth of the Fair Havens Community Church, which he has pastored until this present time.

Mr. & Mrs. (Ruth Falconbridge '49) Crump have two married daughters, Janice & Beth, one son, Laird, a youth pastor in Toronto also a Graduate of O.B.C., and one chosen child, Kristen, who is 9½ years old.

The departure of the Crumps from the Fair Havens ministry is with a sense of fulfillment and deep gratitude for what God has been pleased to do. Their relationship to the A.G.C. executive council and the Fair Havens board has been a mutually happy one over these years of service together. Bill & Ruth would appreciate your prayers as they seek God's will concerning their next sphere of service.

A COLUMN OF **TRIVIA**

"TV PASTOR IS NOT A PASTOR: ELECTRONIC CHURCH IS NOT THE CHURCH"

CAN YOU BELIEVE THIS?

At least two Episcopal priests and a bishop are upset about a book on human sexuality published last year by a church-related publishing house. One of the priests, the Rev. Edward Gray, said the book, "The Sex Atlas", "claims to be a textbook, but it seems to be an apology for any aberrant sexuality".

Mr. Gray, rector of Denver's St. Mark's Episcopal Church, said he wanted to send a copy of the book to the presiding bishop of the church, "But I knew I couldn't be sending that kind of stuff through the mails." The book was published in 1978 by Seabury Press, an official publishing arm of the Episcopal Church that receives no money from the church.

The 8-by-11 inch book, which has more than 500 pages, explains in detail birth, the sex organs, menstruation, reproduction, contraception, masturbation, abortion, heterosexual and homosexual acts, sex between unmarried persons, infertility, the history of sexual mores, sex education and the view of sex from various religious beliefs throughout history. The book, by Erwin J. Haeberle, also makes wide use of diagrams, charts and explicit photographs of the human body and of various sexual acts.

Mr. Gray and the curate of St. Mark's, the Rev. Louis R. Tarsitano, said such explicit pictures aren't needed in a scientific book. Both said a church-related publishing company has no business publishing a book on sex. The priests particularly disliked the book's lack of condemnation of homosexual behaviour and that the book says "it's perfectly all right to have sex with animals as long as you don't hurt the animals." Mr. Gray also criticized the book for a passage on child molestation that he says condones child molestation "if done by a gentle, friendly child molester".

One more note about TV religion William F. Fore argues in TV Guide (July 19) that TV religion cannot provide a full religious experience: "A recent poll reports that today some 47 percent of Americans see at least one religious program a week on TV; only 42 percent actually leave their homes to attend some kind of religious service. . . . The local church, the community of believers is central to Christian faith and life. This is where believers find Christ among their neighbors. . . . The songs, the pep talks, the guests all lure us away from the need to be involved with other people as part of our religion. Thus the electronic church actually feeds our Nation's growing alienation and narcissism, its 'me-ism'. 'Me and my TV religion' fits neatly with 'Me and my TV'."

(The Evangelical Newsletter, Aug. 8/80)

IS IT FUNNY?

. . . . Funny how ten dollars looks so big when you take it to Church and so small when you take it to the store.

. . . . Funny how big an hour or so serving God and His Church looks, and how small sixty minutes are when even twice that time is spent playing golf, fishing, playing bridge, etc.

. . . . Funny how laborious it is to read a chapter in the Bible and how easy it is to read two or three hundred pages of a best-selling novel.

. . . . Funny how we can't think of anything to say when we pray and don't have any difficulty talking about someone over the phone.

. . . . Funny how it seems we need two or three weeks to fit an event at the Church into our schedule and always are able to adjust it for a social invitation at the last minute.

PLACE GOD AT THE HEAD OF YOUR PRIORITY LIST.

—From *Focus on Missions*, Oct. 1980.

We are a diet-oriented people. Programs without number are printed. Here is a tongue-in-cheek chart for you!

TEN CALORIE DIET

Monday:	Breakfast Lunch Dinner	Weak tea 1 Boullion cube in 2 cups diluted water 1 Pigeon thigh and 3 ozs prune juice (gargle only)
Tuesday:	Breakfast Lunch Dinner	Scraped crumbs from burnt toast Doughnut hole (without sugar) with a glass dehydrated water 2 jellyfish skins
Wednesday:	Breakfast Lunch Dinner	Boiled out stains from soiled tablecloth ½ dozen poppy seeds Bees' knees and mosquito knuckles sauteed in vinegar
Thursday:	Breakfast Lunch Dinner	Shredded eggshell skins Belly button from navel orange 2 eyes from Irish potato (diced)
Friday:	Breakfast Lunch Dinner	2 lobster antennae 1 guppy fin Filet of soft crab claw
Saturday:	Breakfast Lunch Dinner	4 Chopped banana seeds Broiled butterfly liver Jellyfish vertebrae a la bookbinder
Sunday:	Breakfast Lunch Dinner	Pickled Hummingbird tongue Prime rib of tadpole Aroma of empty custard pie plate—tossed paprika and clover leaf

First week you lose one hundred pounds.
Second week you lose your appetite.
Third week we lose you

THE CHRISTIAN'S BICARBONATE

Cynthia Schaible, Editorial Assistant of *Eternity Magazine* wrote the following editorial. It seemed good enough to pass on, as both a warning and a rebuke.

"There's an old cartoon which pictures two lions leaning against a pillar in a Roman coliseum. The one, holding his stomach and looking miserable, says to his companion, 'You know, there are just some days when Christians give me indigestion!'"

"A little tacky, but there are moments when I feel that way. On occasion, queeziness occurs when I hear rumors about the latest extravagances of the brethren. Not too long ago one grapevine fact surfaced about a Christian organization celebrating profits with the purchase of a yacht. Another time the sickness hit at a Bible study when the group discussed in great detail the schism developing at a troubled, local church.

"Other times the circumstances seem more sobering. Reading about political tradeoffs and broken promises in a Cold War, executions of Christians in Africa, divorce and child abuse on the home front, I shoot a question to the heavens, 'Why God? Why is the Church making such a tiny dent?'"

"Just when my pious nausea is about to overcome, I remember Jesus' command about cleaning out one's own visual log jam.

"God's yoke of freedom calls each of us to these basics: to prayer, fellowship, worship, Bible instruction, confession, sharing, fasting. Without Him, the Saviour says, we are nothing.

"But how obedient are we? Salvation rhetoric, the spiritual energy of others and even past blessings can allow us to limp by for weeks or even years. Sometimes we justify whirlwind activities as 'ministries, responsibilities, priorities.' Other times we mean well, but good intentions fade quickly.

"Usually in the midst of these oversights, forgetting that the Church can be strengthened through our individual communion with God, we unconsciously criticize the weaknesses of another. We cannot see that sizing up the defect is itself defective, creating just one more subtle apostasy for the Church to battle in a much needy world."



Mr. Elmer Cassidy Minister of Stewardship.

YOUR LAST WILL AND TESTAMENT

Elmer L. Cassidy

This article outlines important considerations in your Will relating to grandchildren.

GRANDCHILDREN WITH A DECEASED PARENT—HEIR

Quite often I discover that a Will is outdated—for example, it was made while children were still single and no grandchildren were involved, or that a parent had not considered what might happen to a child's legacy if that child predeceased the parents.

The following are four possible ways that your Will might be arranged to cover the case where your child dies before you. The Will should be drafted in such a way as to clearly indicate which alternative you prefer.

1) Divide the legacy among YOUR surviving children.

2) Place it "in trust" for the children of your predeceased child until they reach the age of majority (18) or other specified age.

3) Pass it on to the children of your pre-deceased child but allow the surviving spouse easy access to the money for the education and welfare of the grandchildren.

4) Will it to both your child and the child's spouse, having confidence that it would be used in the same responsible manner expected of your own child had he/she lived. However you might want to consider the possibility that your child's spouse might remarry.

Careful wording is necessary to ensure that your actual intentions are fulfilled.

GRANDCHILDREN WITH A LIVING PARENT—HEIR

Quite often, grandparents are very generous to their grandchildren through their Will.

Unless careful thought is given to the possible consequences of such a legacy, a situation could result that would cause unanticipated heartache rather than intended joy and blessing. Consider the following:

Let us assume that you have earnestly prayed for the spiritual development and commitment of your grandchildren. But while very young (18), your grandchild receives a sizable inheritance from a loving grandparent. In the hands of a teenager or young adult, this could present a great temptation, and he/she may not use it to the advantage that you assumed they would. On the contrary, it could have a detrimental effect on their lives or be a source of family conflict. Steps should be taken to avoid such possible pitfalls.

If you live to see your grandchildren maturely established you can always change your Will at any time in order to help in a special way.

If you have a question that I could help you with regarding your Will, please write to me at: 474 Cypress Ave., London, Ont. N6H 3R3

INCLUDING OBC/OTS IN YOUR WILL

Many of you have contributed substantially to OBC/OTS during your lifetime. Wouldn't you like these contributions to continue after your death?

They can . . . through charitable bequests via your last will and testament. You can designate a percentage, a specific amount or the remainder of your estate to OBC/OTS. It is possible to make provision for a guaranteed life income for a relative or friend through your will while making a substantial gift to the ministry of OBC/OTS.

A charitable bequest through your will becomes a living memorial. Your investment in this cause will live on in the lives of the many who serve because you cared.

Would you consider remembering OBC/OTS in your Will?

"FELLOWS! MEET THE REVEREND!"

Matthew Francis, M.A., B.Litt.

The Reverend Mr. Hill disliked the introduction, disliked it intensely. The nurse had effectively, albeit unintentionally, "blown his cover". He would have preferred to have gotten to know the two men before revealing his identity. It was too late; they now knew.

The morning had been a frustrating time. There were so many ends to tie up before he went into the hospital that afternoon for an examination under anaesthetic. The clock was challenging him to a race—and was winning! In the middle of clearing his desk the phone clamoured. A flash of annoyance, but he answered it politely enough. Most of us can be slightly hypocritical on occasions.

The caller was a fellow-minister. Could Mr. Hill fill a gap at a Youth Rally that night, please?; the advertised speaker had been taken ill.

"Sorry! Impossible!" He explained why.

The timbre of his colleague's voice changed. Suddenly, it was alive. A Niagara of questions. Which hospital? How long would he be there? Then came the reason for the excitement.

"My church is interested in a patient there. His wife was converted a few months ago. She and the children come to us. He doesn't, but he is not antagonistic. I've visited him regularly in hospital. If you meet, speak to him. We'll be praying for you."

"Wait a minute! What's his name? Which ward? How can I recognize him?"

He gave the information . . .
". . . and he is completely bald. Oh! Go easy! He's very sensitive about it. God bless! Bye!"

A bald man! One patient out of about fifteen hundred. And not the only bald individual either, Mr. Hill opined. Slim chance. He certainly would speak to the man if he could, but he doubted the possibility of meeting him. Such were the thoughts of this should-be "faith-full" follower.

At last he was at the hospital and seated in the Ward Sister's office. She was most apologetic. Because the Ear, Nose and Throat Specialist was anxious to have the examination done immediately, the Sister had had to as-

sign him a temporary third bed in a room intended for two.

"That's all right, Sister! There's nothing to worry about." He was genuine in his reassurances. Besides, he would be there for only three days at the most if all went well. If not . . . ! They would meet that when and if it came.

"Nurse! Take Mr. Hill to room 23, please. Don't forget to introduce him to the boys."

Down the corridor they went and into "23".

"Fellows! Meet the Reverend!" The whole hospital must have heard it. She had the kind of voice which is generally called "stentorian".

The Reverend's inward reaction was not quite so reverend. Through the mild smog of irritation his ear caught their names; something else captured his eye. One of the men was utterly bald. Mr. Hill's understandable exasperation evaporated.

It did not take him long to get ready for bed or to slide into it. He lay back. He felt tired and wanted to snooze. He closed his eyes. But first—"Lord, if this is the man, please let him make the first approach. Thank you, Lord!"

The curtains which had screened him whilst changing were drawn back. The customary orderliness reasserted itself.

"Do you play draughts?"* asked one of the men.

Mr. Hill opened his eyes, pushed himself up to lean against the head rest and pillows.

"Yes, but I'm supposed to stay in bed."

"That's all right. If you'd like a game, I'll come over there."

The board was set up on the minister's bed. The pieces marshalled into position. The bald man won the toss, moved his piece and asked—

"Are you a Parson?"

"Yes."

"What religion?"

"Baptist."—interpreting "religion" to mean "denomination".

"I know a Baptist Parson."

"Oh! Who is it?"—

The friend who had phoned in the middle of the morning's hurry and scurry. Here was the patient for whom a whole church was praying. The minister inwardly sang the "Doxology", and went on to pray for forgiveness for his lack of faith. He also asked for wisdom to know what to say and how to say it; when to speak and when to

keep silent. "Please, Lord, take over," was his cry.

During most of their conscious moments the two talked. They always began with one or two quick games. They were merely conversation starters. It was not serious draughts.* Neither cared who won. The pattern had been quickly established. Each move on the board preceded a question or an answer. And there were times when pieces stood unheeded.

Their sharing deepened. Their topics were of eternal consequence. Sin inherent in man. God's remedy for sin. God's way of salvation from sin. The importance of the sinner's reaction to the love of God in Christ Jesus. A repentant, trustful response meant life everlasting; rejection of proffered salvation spelt an eternity banished from God.

The third man never joined in, even when invited. He just listened. Whenever the two began to play and to converse, he would put down his newspaper or magazine or book. An attentive listener.

Time came for the Baptist minister to leave the hospital. Glad to be discharged, yet he felt some regret. To each of the men he gave a copy of the Gospel according to St. John and went home grateful for answered prayer. The outcome he confidently left with his Lord and Saviour, Jesus Christ.

A couple of months later the bald man knew the Lord Jesus as his personal Saviour. Six months afterwards he saw Him "face to face". It was, for him, "forever with the Lord".

"Fellows! Meet the Reverend!" Certainly it ripped apart my provisional incognito. People react unpredictably when meeting a Minister, especially in hospital. A nurse's blowing my "cover"? I do not think so. It was in God's sovereign plan and I am glad. You see, I was that "Mr. Hill", privileged to be a link in the chain of saving grace. And I pray that is not the end of the story. In the "glory over yonder" I shall expect to meet the listening third man.

* "Checkers" in Canada!

NO LEFTOVERS

Jean Ambrose

"Quick food can lead to lean and hungry bodies; in like manner, quick-and-easy devotion can leave the soul lean and hungry as well."

I was delighted with my thrifty approach to managing the food money given to me. These were my thoughts as I was drinking my Mug-of-Soup and reading from the side of the box. What convenience! No leftovers, soup just for one whenever you wanted it. Thoughts of thrift went winging when I read the price and realized I could have two complete tins of soup with nourishing leftovers for the same price.

I began to analyse my lunch. The muffins I had made from a packet of muffin mix and this was definitely cheaper than paying for the box. But what about good old-fashioned baked muffins from scratch! Good ingredients can be stored like thoughts in the mind.

We sure do pay a lot for convenience and time-saver foods! I dwelt upon the possibility of this being my problem in my Christian walk.

Budget: Less time for prayer and Bible reading—more time for Television, a relaxing pastime, but hardly food to build me up in the Faith.

"Prayer on the Run", good name for a TV show, quick prayers as I slid into sleep. What a faint SOS to call out to a loving Father! Did I just want the convenience of His protection and "Know-how", never time enough for praise and love or even to say Hi?

I went back to my TV and the next program that came spilling out was the "Price is Right". Startled, I realized this should be the title of my own life drama. For the price of neglect and convenience, my life was shallow and unproductive. The price we pay for a Faith that is only for our convenience.

No leftovers! No crumbs from the Bread of Life to share with hungry souls which we all contact each day. If I had feasted on the "Meat" of the Word, I would have leftovers to encourage my friends and loved ones.

Thirsty anyone? Jesus said, "Who-soever drinks of the water which I shall give them, shall never thirst again," but my TV blared, "Have a Pepsi!"

DOOMSDAY CLOCK ADVANCED BY 3 MINUTES

As the 80's opened, world events led a group of scientists (who produce "The Bulletin of Atomic Scientists") to advance the time for their famed DOOMSDAY CLOCK. For some time, it had shown its hands pointing to 7 minutes to 12 (12 is the suggested Doomsday Hour). Recently with all the world news at their fingertips, they pushed the minute hand forward by three minutes, leaving the clock face to give us a mere four minutes as world catastrophe creeps relentlessly upon us.

In January 1981 they advanced the clock another 3 minutes. It now registers at 4 minutes to twelve.

At 4 minutes to Doomsday, isn't it a comfort and help to be a Christian? God's clock is also ticking away. Let us "watch and pray" as we see His Day approaching.

Alumni News

ALUMNI: We need your help! Whenever there is a change in your work, a birth, marriage or death, please send information to the Alumni Office. Thanks for your cooperation.

ON THE HOME FRONT

* REV. RON ANGER, B.R.E. '72, associate minister at Cheyne Presbyterian Church, Stoney Creek, Ont.

* MRS. DAVID ASZBACH (GRACE QUACKENBUSH '64) graduated from Miami Christian College in May, 1980, with a B.Sc. in Christian Education.

* REV. JOSEPH BULL, B.Th. '78, was ordained at the Fellowship Baptist Church, Collingwood, Ont. on Nov. 1.

* MISS IVY M. BUNT '28 retired from the Toronto City Mission in September after 50 years there.

* MR. BRIAN McKENZIE, B.Th. '77, has successfully completed his Masters Degree at Toronto School of Theology, and is now working on his Ph.D.

* REV. STEPHEN Filyer, B.R.E. '73, was ordained on Sept. 14 in Caledonia Baptist Church, Caledonia, Ont. His father, REV. R. D. Filyer '49, preached the sermon.

* MR. ROBERT FITZGIBBON '67 has been appointed Director for the Central Regional office of World Vision of Canada. He has served as Regional Rep. for 13 years.

* REV. FRANK FREW, B.Th. '52, was appointed Interim Canadian Home Director of Africa Inland Mission on Sept. 17.

* MR. KEN HURST, B.Th. '79, is Interim Pastor at Olivet Church, Verdun, P.Q., in addition to his ministry at Welcome Hall Mission, Montreal.

* MR. & MRS. RICHARD LEWCHUK (JOYCE WILSON, B.R.E. '75) commenced their ministry at Frank St. Baptist Church, Warton, Ont. on Aug. 1.

* REV. D. MacKENZIE, B.Th. '58, has been appointed as A.I.M. representative for Eastern Canada.

* MR. BARRY MACKEY, B.R.E. '73, received an M.A. in Communications from Wheaton Graduate School on May 19, 1980.

* DR. KENNETH DAVIS '49-'50 former professor and registrar of OBC (London Campus) is now Vice-President and Dean of Academic Affairs at Trinity Western College, Langley, B.C. He is also the former professor of history and chairman of that department at the University of Waterloo, Ont. Dr. Davis has been a big help and a good counsellor for many of our graduates who have gone on for further studies.

* MISS MARION MOREHOUSE, B.R.E. '73, received her M.A. in Counselling Psychology from Wheaton Graduate School in May, 1980. In October, she began work as a counsellor at the Institute of Family Living in Toronto, Ont.

* MR. & MRS. DAVID MORRIS (ANGELA SMART, B.Th. '66), formerly with Operation Mobilization, have begun a work among Arabs in Cyprus.

* MR. JACK PHILLIPS '53 is now Acting Director for S.I.M. in Canada.

* REV. GARY SPENCER, B.Th. '78, was ordained at Stoney Creek Alliance Church on Nov. 7.

* REV. CARL SIMONS, B.R.E. '75, commenced his pastoral ministry at Fort Erie Gospel Church, Fort Erie, Ont., on Dec. 14.

* REV. ROBERT THOMAS, B.R.E. '75, commenced his pastoral ministry at Missionary Tabernacle, Kitchener, Ont. on Jan. 4.

* REV. JAMES TURPIN '69-'70 was ordained at Grace Baptist Church, Alliston, Ont. on Oct. 11.

* MR. RANDY WEBER, B.S.M. '76 (GWEN BEILBY '74-'75) appointed as Director of Music at Emmanuel Baptist Church in Roslyn, Virginia on Sept. 2.

* MR. GARY MacDONALD, B.R.E. '80 (DENISE '79) has assumed the position of Executive Director of Youth For Christ for the Bay of Quinte.

* MR. BRIAN McKENZIE, B.Th. '77, has successfully completed his Masters Degree at Toronto School of Theology, and is now working on his Ph.D.

ON FURLOUGH

* REV. JAMES LONGWORTH, B.Th. '74, from Benin, W. Africa (S.I.M.).

TO THE FIELD

* MISS GLORIA AMRITT '60 (L.A.M.) to Colombia, S. America, Oct., 1980.

* MISS MARGARET BEVINGTON '56 to Benin (S.I.M.), W. Africa in Sept., 1980.

* MISS GRACE BIRNIE '56 (S.I.M.) to Benin, W. Africa in Aug., 1980.

* MISS ANNEMARIE HATTENHAUER '62 to Nigeria (S.I.M.), W. Africa in June, 1980.

* MR. & MRS. PETER MUNNINGS, B.Th. '76 (MARY JANE CRAIG '75-'76) to Irian Jaya, Indonesia (W.B.T.) on Oct. 12, 1980.

* MR. & MRS. RAY NICHOLSON '52 (RUTH FRITH '51) to Papua New Guinea in August, 1980 with W.B.T.

* MISS WINNIFRED PRICE '49 to Japan (F.E.G.C.) on Nov. 2, 1980.

* MISS KATHARINE PROWSE '53 to Nigeria (S.I.M.), W. Africa in May, 1980.

MARRIAGES

* MISS JUDI FRASER, B.R.E. '76 to MR. STAN COATES on May 24, 1980 at Faith Gospel Chapel in Toronto.

* MR. DAVID KNIGHT, B.Th. '72, to LEESA CLEMENTS on Dec. 27, 1980 at Newtonbrook Baptist Church, Willowdale, Ont.

* MR. JIM CHAMBERS '79 to MISS GAY CAVERLY, B.R.E. '79 in the Caverly home at Bancroft, Ontario on Dec. 27. REV. CLAUDE LONEY, B.Th. '77, performed the ceremony. MISS SHARON DERBECKER, B.R.E. '79, was a Bridesmaid and MR. JEFF HOSICK, B.Th. '82, was the Best Man.

* MISS CYNTHIA MUTTER '79 to MR. BILL HOBMAN '79-'80 at Weston Baptist Church, Weston, Ontario on Feb. 21, 1981. MR. JEFF HOSICK, B.Th. '82 was Best Man.

BIRTHS

* To MR. & MRS. PAUL BICKLE (SHIRLEY '77) a son, Jonathon, in Stouffville, Ont., Oct, 1980.

* To MR. & MRS. S. PAUL CHARLTON (MARILYN SCHARF '75) a daughter, Sarah Bethel, on Sept. 9 in Ottawa, Ont.

* To MR. & MRS. BRYAN COKER, B.Th. '78 (SUSAN '77-'78) a son, Christopher Bryan, on Nov. 7 in Vanderhoof, B.C.

* To MR. & MRS. GRAHAM CROFTS (JUDITH HOOK, B.R.E. '72) a son, David, on Sept. 3 in Stockport, England.

* To MR. & MRS. ROBERT DRUMM '77-'81 a daughter, Rachel Elizabeth, on Oct. 26 in Brampton, Ont.

* To MR. & MRS. RICK HAYDEN, B.Th. '76, a daughter, Amy Joy, on Oct. 15.

* To MR. & MRS. JAMES HEWER '72-'73 a daughter, Sharon, on Aug. 30 in Malaysia.

* To MR. & MRS. HANS KOUWENBERG (COLLEEN REID, B.R.E. '69) a daughter, Jennifer Lara, on Sept. 23 in Prince George, B.C.

* To MR. & MRS. RICHARD LEWCHUK (JOYCE WILSON, B.R.E. '75) a daughter, Leah Joy, on Sept. 28 in Warton, Ont.

* To MR. & MRS. DAVID MacINNIS (RUTH LOEWEN '76) a

son, Virgil Neil, on Dec. 5 in Sault Ste. Marie, Ont.

* To MR. & MRS. LLOYD MARKLE, B.R.E. '75 (RUTH VOLD '71-'73) a daughter, Lindsay Marie on Nov. 17 in Sarnia, Ont.

* To MR. & MRS. EWALD POINTNER, B.R.E. '70 (STEPHANIE CARKNER '68-'69) a daughter, Rachel, in October, in Lynn, Mass.

* To MR. & MRS. HUGH ROUGH '72-'73 (MARY POPE '72-'73) a son, Philip, in Nov. in Zambia.

* To MR. & MRS. PAT WHITEHEAD '71-'72 a son, Sean Bradley, on Nov. 26, in Papua New Guinea.

* To MR. & MRS. BILL ZYLSTRA '77 (LAURIE MacDONALD '76) a daughter on Dec. 15.

* To MR. & MRS. CRAIG COOK '59 a daughter, Terri Dawn, on Jan. 16 in Florida.

* To MR. & MRS. CHARLES FEHR (BETTY-LYNNE MAGEE, B.R.E. '72) a son, Charles Andrew, on Jan. 10 at Rosthern, Sask.

DEATHS

* MRS. HAROLD DODHAM, wife of HAROLD DODHAM '23 on Nov. 8 in Toronto, Ont.

* MR. JAMES ALEXANDER MULLEN '46-'48 on Dec. 10, 1979 in Red Deer, Alberta.

* MR. EERO PYYKKONEN, B.Th. '65, on Nov. 2, in Toronto.

* MR. ERIC STAFFORD, husband of CASSIE COLEMAN STAFFORD '46 on May 30, 1980 in London, Ont. Nephew of Rev. Harold Buchner '23 and Grace Fletcher Buchner '24.

THE CHRISTIAN AND THE TITHE

George H. Clement, B.A., B.Th. '36

For many years Christians of various denominations have quibbled over the tithe and its application to this Gospel age. And it is quite possible that those who fight the hardest against applying the tithe to Christian giving, likely give much less.

Just how did the tithe commence, anyway? Well, it did not begin with Moses and Israelitish laws. It existed years before Moses did. In fact, its historic beginning takes us to Abraham and his faith and gratitude to God.

Genesis 14 gives us the first record of tithing. Abraham's nephew Lot had been captured by nearby enemy forces. Abraham was aroused into action, and with a small group of his armed servants, defeated a formidable army, and recovered Lot and all his possessions. Abraham was overjoyed at the victory that he knew God had given him. Returning from this triumphant exploit he was met with a mysterious ruler of Jerusalem by the name of Melchizedek. It was evident that God had established him upon the throne, and that he meant much to Abraham, as God's representative. Abraham was so filled with joy because of the victory God had given him that he simply had to give expression to his gratitude by giving this tenth to the king he recognized as the Lord's ambassador. His was the first example of the cheerful kind of giving that God loves (2 Cor. 9:7). (By the way, He will also accept the offering of a grouch). It is possible that God had previously spoken to Abraham respecting this principle of giving. That we do not know. But this we do know: Abraham was prompted by gratitude to God for his great victory to offer to this kingly priest, Melchizedek this tithe. There was nothing legalistic about this at all.

It seems to me that since Christ has given to every believer victory over sin, the world and the devil, we should certainly emulate Abraham in an outpouring of gratitude to God that should express itself, not only in tithes, but also in additional offerings. Instead of begrudging the tithe we should feel just the opposite. We should feel that the tithe is the very least we should offer to the Lord.

Abraham believed God, and God honored Abraham's faith, and gave him this tremendous victory. The patriarch's way of expressing his thanks was by giving the tithe to the one who represented his God. Our faith in Jesus Christ has given us victory upon victory. Should we feel justified in doing less than Abraham? I leave the answer with you.

ALUMNUS HEADS CHRISTIAN DISTRESS CLINIC

Mr. Bruce Doney '67 is Director of the Christian Distress Clinic (Box 322, Milliken, Ont., L0H 1K0, phone 923-7201). The Clinic is now in its 7th year, and Mr. Doney has reported over 25,000 calls in that time. Nearly 70% of the callers are those who have had some Christian experience. Of the remaining 30%, over 250 have come to a saving knowledge of Christ.

We are happy to hear of the good work of our Alumni members. Pray for Bruce and his associates.

If you are interested, or know of someone in need, contact the Clinic at the above address or phone them.

O.B.C. ODDITY

When the Rev. Carl Simons (B.R.E. '75) was inducted into the pastorate of Fort Erie Gospel Church on Jan. 14, it was almost an O.B.C. Homecoming. Rev. Don Ralph (B.R.E. '72), president of the A.G.C., conducted the service. Rev. Alan McGuirl (B.R.E. '72) shared the denominational minutes pertaining to the moment. Rev. Robert Thomas (B.R.E. '75) led in the dedicatory prayer. Rev. J. P. Vold, Director of the Alumni and Church Ministries, gave the induction sermon.

Attending pastor guests were Rev. & Mrs. Bert Baskin '50, Rev. Tom Harland (B.Th. '60), Rev. Robert Cottrill (B.R.E. '69), Rev. Robert Moors, '68-'69 and Rev. & Mrs. Ron Thornton (B.R.E. '74).

The Oddity—in the service were eleven pastors. Of those, nine were O.B.C. grads.

A LITTLE WATER LILY

Precious little Water Lily,
Rooted in the water's floor,
Sends a sweet refreshing fragrance
Wending along the nearby shore.

And there amidst the water's slime,
Like a joyful lifting song,
It's life unmarred by atmosphere,
Sends out its witness clear and strong.

Its petals smooth and delicate,
Reflected a velvet sheen,
And yet a reservoir of strength
Enhanced it as a lovely queen,

Just so; a man of Christ can stand,
In the midst of earth's decay;
Send fragrance of a Christ-like life,
Among the stench of modern day.

And can send forth as the Lily,
In a stagnant atmosphere,
A true message, clean, refreshing,
To those blowed down in doubt and fear.

—Reta Faiers (1936-'37)



(ORDER FROM O.B.C. BOOKSTORE)

Love With Tears, by Hubert Lawrence, price \$6.95 (Can.). Maritimers in particular will love this "love story" set in Peaceful Valley, Nova Scotia. It is the story of two young people, a war and a culture all set between the 19th and 20th centuries. It is a warm hearted gothic novel such as is rarely written today. Order from the author at Monetville, Ontario P0M 2K0.

BAKER BOOK HOUSE

Uncommon Prayers for Couples, by Daniel Seagren, price \$3.95 (U.S.). Uncommon is right! In prose, poetry and blank verse, the author presents prayers and ideas for praying for married couples. Unusual, but a good help for devotions.

Planting Churches Cross Culturally, by David J. Hesselgrave, price \$12.95 (U.S.). A guide to help witness and work cross culturally, overseas or at home among the huge ethnic groups found in most cities. A good directive for all who care about the great commission.

BROADMAN PRESS

Fire in the Canebrake, by Reuben Herring, price \$6.95 (U.S.). A great pioneer, frontier story for young people.

Teaching Teens the Truth, by K. Griffin, price \$3.95 (U.S.). How to enrich the time for teaching young people the Bible and Christian truth.

Teaching for Results, by F. B. Eddge, price \$6.95 (U.S.). If you have no training in teaching, this book is a gold mine of helps.

Dennis the Menace and the Bible Kids, comic pictures for Christians, price .69 each:
Stories Jesus Told
Learning the Lord's Prayer
Paul—God's Traveller

A Kind of Splendor, by J. Goeltische and P. Propkop, price \$7.95 (U.S.). Inspiring

stories of Christian women in public life.

A Layman's Handbook of Christian Doctrine, by H. H. Hobbs, price \$3.95 (U.S.). A good book for the non-professional Bible teacher.

A New Testament View of Women, by Shirley Stephens, price \$4.95 (U.S.). The title explains it all.

Everyday Beginnings, by P. A. Simmons, price \$5.95 (U.S.). Meditations for women. Beautifully written by a woman who knows Him.

What Jesus Began, by George Salstrand, price \$4.95 (U.S.). A good book on the life and ministry of Christ.

Layman's Bible Book Commentary, price \$4.25 (U.S.). A commentary on the Bible. This one volume is on Romans and I Corinthians.

Tools for Teaching and Training, by Leroy Ford, price \$3.50 (U.S.).

Criswell's Guidebook for Pastors, by W. A. Criswell, price \$9.95 (U.S.). This well-known Southern Baptist preacher gives help to pastors from his own long experience.

Broadmans put out so much music-related literature, it's hard to keep up with them. The following titles are self-explanatory. For copies or more information, contact Broadman Press, 127 Ninth Ave. N., Nashville, TN 37203.

Pocket Book of Rounds, by Kirkland and Ham, price \$1.00 (U.S.).

Jesus Song, by E. C. Raymer, price .75 (U.S.).

Pocket Book of Fun Songs, by Kirkland and Ham, price \$1.00 (U.S.).

Pocket Book of Camping Songs, by Leach and Kirkland, price, \$1.00 (U.S.).

Blessed Assurance (The Life and Hymns of Fanny Crosby), price \$4.50 (U.S.). One of the most prolific Christian hymn writers has a life story worth reading.

All God's Children, by Kirkland and Ham, price \$2.25 (U.S.). Songs for young singers.

Sing Praises #2, by W. Ehret, price \$1.50 (U.S.). Hymns for youth singers.

Easy Anthems for Children's Voices, price \$1.95 (U.S.).

Rock 'n Soul, by B. Red, price \$3.25 (U.S.). A collection of good spirituals.

A.B.C.s of Music, price \$15.00 (U.S.). Film strip and cassette to help children learn music easily.

Jonah's Tale of a Whale, by R. & J. Graham, price \$1.95 (U.S.). A good musical for children's voices.

Singing Is Fun, by Mark Blankenship, price \$4.95 (U.S.). Good songs for Christian fellowship and recreation.

The Teacher's Books/Resource Pack, price \$49.95 (U.S.). Includes Dictionary of Bible; Teacher's Bible Commentary; The Bible: How to Teach it; Concordance; Tools for Teaching and Training; Teaching Through Activities, and many others.

WILLIAM CAREY LIBRARY PUBLISHERS

You and Your Refugee Neighbour, by Lorna Anderson, price \$3.00 (U.S.). For many years the Andersons have reached cross culturally to other peoples of other races. Now she identifies how it can be done (or should be

done!) in North America. Lorna is also a 1937 grad of O.B.C.

CHRISTIAN HERALD BOOKS

After the Last Heartbeat, by Tom Scarinci, price \$8.95 (U.S.). How does a Christian face death? The author did and writes candidly of his teeter-totter experience until he triumphed through prayer and faith.

Of Braces and Blessings, by Bonnie Wheeler, price \$4.95 (U.S.). A delightful family story where real people overcome real hardships, particularly special health problems. You will laugh, weep and rejoice with the Wheeler family!

Let Prayer Help You, by Ruth C. Ikerman, price \$6.95 (U.S.). Another book to help your prayer life have meaning and purpose.

To Walk and Not Faint, by Marva Sedore, price \$5.95 (U.S.). A fine, brief commentary emphasizing the comfort and help of God in Isa. 40—one of the most beautiful passages in the Old Testament.

Prayers of Jesus (collected), price \$5.95 (U.S.). The grandeur and meaning of prayer were most evident in the words of Jesus. Here is a collection of some of His sublime utterances that will call forth prayer from your heart. Beautifully illustrated in full colour photographs.

EERDMANS

The Book of Jeremiah, by J. A. Thompson, price \$22.50 (U.S.). The third volume in the New International Commentary on the Old Testament (NICOT). The author deals with the prophet's life, message and method. A good commentary.

The Fantasy Stories of George MacDonald, by George MacDonald, price \$12.95, set of 4. Includes The Gray Wolf, The Light Princess, The Golden Key, The Wise Woman. It was the fantasies of MacDonald that started C. S. Lewis on the search that led to his salvation and to his Narnia Chronicles. These adult fantasies are rich in writing and in the deepening shadows of the imagination. He shows the constant triumph of good over evil.

Paul's Idea of Community, by Robert Banks, price \$5.95 (U.S.). An easily understood book on Paul's concept of the church as a community of believers.

Philippians (New Century Bible Commentary), by Ralph P. Martin, price \$5.95 (U.S.). Some "meaty" material on this popular N.T. letter from the R.S.V.

Understanding Church Growth (Revised), by Donald McGavran, price \$12.95 (U.S.). The authoritative (and fully revised) book on church growth by the man who first taught and wrote about it in the 20th century.

Stories of our Favourite Hymns, compiled by Christopher Idle, price \$10.95 (U.S.). Hymn singing has always been an important part of Christian worship, and beautiful hymns are numerous. Relatively few hymns, however, have earned the right to be called "favourites".

This collection of over 50 hymns, most of which have become meaningful and precious to several generations of Christians, is arranged in groups according to the petitions of the Lord's Prayer.

The hymns are accompanied by moving stories behind their origin, accounts of their

significant role in historical events, and scripture passages which illuminate their meaning. Colour photographs and line drawings throughout further enrich the text.

HERALD PRESS

The Christian Entrepreneur, by Carl Kreider, price \$9.20 (Can.). This is a book for Christian business people (the meaning of entrepreneur) who want to be a good witness for Christ and the Christian ethic. A good gift to give to a business friend.

Fund-Raising Projects with a World Hunger Emphasis, by Paul Longacre, price \$2.25 (Can.). With starvation and hunger confronting much of the world today, the Church and its members should know what it can do about it. Good projects here for you.

The Gift of a Sound Mind, by James E. Johnson, price \$8.05 (Can.). This well-known author suggests specific self-disciplines to help find emotional, mental and spiritual health. A good commentary for 2 Tim. 1:7.

The King's Book, by Louise A. Vernon, price \$3.75 (Can.). A novel-story of the printing of the King James Version of the Bible. Interesting insights of life over 5 centuries ago.

Kingdom Citizens, by John Driver, price \$8.05 (Can.). A good comparison book for the Sermon on the Mount. It is a call to true discipleship.

Living More With Less, by Doris Longacre, price \$8.05 (Can.). A sequel to the "More With Less" cookbook; covers more than eating in the Christian lifestyle.

Missions, Evangelism, and Church Growth, by C. Norman Kraus, price \$6.90 (Can.). A good view of ways that Christians can be a "missionary people". There are seven fine essays that point up the church's responsibilities today.

Mission Focus: Current Issues, by Wilbert R. Shenk, price \$13.85 (Can.). A series of fine mission essays in the Mennonite tradition and perspective. Good, Biblical, scholarly work.

Rosalie at Eleven, by Dorothy Hamilton, price \$3.75 (Can.). This is a sequel to "Rosalie", the continuing story of a girl growing up during World War I. A helpful story for families and family decisions.

Secret in the City, by Marian Hostettler, price \$3.75 (Can.). An adventure story for boys and girls.

INTERVARSITY PRESS

Cry Justice: The Bible on Hunger and Poverty, by Ronald J. Sider, price \$2.95 (U.S.). The author writes with relevancy of daily events and the Bible. He speaks urgently to the Christian community.

Leviticus, by R. K. Harrison, price \$8.95 (U.S.). Another of the well-written Tyndale Old Testament Commentaries (TOTC) by a Canadian theologian (Wycliffe College, Toronto).

The Radical Wesley, by Howard A. Snyder, price \$5.25 (U.S.). Wesley's patterns for church renewal are investigated for the 20th century church. Perhaps we need some radicals in the church today!

Scripture Twisting, by James W. Sire, price \$4.95 (U.S.). Cults invariably misread or mis-translate the Bible to suit their own ends or doctrinal differences. In this book, the author

sets the record straight (from Hebrew and Greek) of more than 20 such errors allowed by cult biblicists.

R. G. MITCHELL FAMILY BOOKS (CANADA)

Zondervan

Inerrancy, by Norman L. Geisler, price \$11.95 (Can.). We have written and published much on the inerrancy dialogue. Now Norman Geisler has compiled most of the information and teaching in this huge and comprehensive volume. It is a strong, affirmative voice on the inerrancy of Scripture.

Reader's Hebrew-English Lexicon, by T. Armstrong, D. L. Bushy, and C. F. Carr, price \$19.75 (Can.). A Bible scholar's help in identifying Hebrew-English words.

PRESBYTERIAN & REFORMED PUBLISHING CO.

Evangelism and Your Church, by C. John Miller, price \$2.95 (U.S.). A hard hitting call for evangelism and witness on the part of every church.

G. R. WELCH

The Bible Said It Would Happen, by Paul R. Olson, price \$1.70 (Can.). A look at contemporary news (especially the Guyana massacre) through the windows of the Bible and its prophecies.

The Character Building Series are written by R. & R. Coriell, price \$2.50 each (Can.). They are:

Living Like Him—3-7 years

Caring & Sharing—3-7 years

His Mind, His Heart—12-15 years

They are arranged for parents or teachers and have simple techniques for sharing these ideas with children.

Clock Wise, by George M. Bowman, price \$6.95 (Can.). Mr. Bowman, editor of *The Shantyman*, digs into his own time management experience to encourage you to "make every minute count". Good for all of us, whatever we are.

Demonic Possession in the New Testament, by Wm. M. Alexander, price \$8.35 (Can.). With the increased interest in the Occult, the believer should see the demonic centre for most of it. This book deals with New Testament teaching of demonism and goes on to deal with historical, medical and theological aspects of demonism.

For Singles Only, by J. Fix and L. Zola, price \$4.75 (Can.). More helps and suggestions for the Christian called to "singleness" in life.

Getting to Know Jesus, by George MacDonald, price \$7.15 (Can.). For any who have read the fantasies of George MacDonald and C. S. Lewis or J. R. R. Tolkien, this book will come as a surprise. It was MacDonald who started C. S. Lewis on the quest to find Christ. Here MacDonald expresses his own strong faith in Christ.

The Gift of Suffering, by F. B. Meyer, price \$7.15 (Can.). The famous writer and Bible teacher of a previous century also wrote this book republished under the "Shepherd Illustrated Classics" of good, old books.

Guilt Free, by Thomas C. Oden, price \$9.55 (Can.). Not all Christians realize the true freedom from sin and guilt provided by Christ in His death on the cross. The author provides fresh insights on this Biblical truth.

How Did It All Begin? by Harold Hill, price \$2.35 (Can.). A new look at the evolutionary hypothesis. Easy to read and factual discussion. Good for High School or College students.

How to Live in High Victory, by Harold Hill, price \$3.55 (Can.). Another good book for "King's Kids" written during the process of constructing a life pleasing to God.

I Am a Woman by God's Design, by Beverly LaHaye, price \$10.75 (Can.). After reading this book, the reviewer just said "Phew!" It is a hard hitting, frank discussion of women's role (from a Biblical stance) in this day of women's liberation. This is a Christian woman's book and a "must" reading exercise.

I'm Retired and I'm Glad, by Etta C. Skoog, price \$4.75 (Can.). Another very practical book for the retiree (or soon to be). Sensible solutions to aggravating problems.

Me, Myself & Who? by Ernest Gordon, price \$5.95 (Can.). A book for college students on the philosophical (humanistic) forces at work in today's academic community.

Ministry of Reconciliation, by French L. Arrington, price \$4.75 (Can.). This is a splendid study in 2 Corinthians emphasizing the theme of reconciliation as propounded by Paul in this epistle.

Never Say Never to God, by Nell Maxwell, price \$4.95 (Can.). The Canadian founder of Women Alive tells the story behind the movement.

The New Cults, by Walter Martin, price \$4.75 (Can.). A new, good look at modern cults by the man who is most knowledgeable in this area.

No Ground, by Evelyn Carter and Leona Choy, price \$8.35 (Can.). Evelyn Carter is a well-known Christian speaker. "Give no ground" to the enemy of souls is her theme. Inspirational.

Pattersons & the Mysterious Airplane, by B. K. Graham, price \$7.15 (Can.). A good mystery story for children and pre-teens.

Please Don't Tease Me, by Jane M. Madsen, price \$9.55 (Can.). The book helps children to understand other children who are handicapped or "different". A powerful lesson children should learn young.

Prophecy and History in Luke and Acts, by David L. Tiede, price \$11.95 (Can.). How Dr. Luke saw the activity of God and wrote about it in the two books that are his by authorship—Luke and Acts.

Renewal in Song, No. 2, compiled by Carol Perkins, price \$4.75 (Can.). An inspirational collection of Scriptural melodies and songs.

Respond, Volume 6, by Sharon M. Ballenger, price \$9.55 (Can.). Programs for youth now come in this "giant size". Good.

There are three books in this series:

Bible Sermon Outlines on Faith, by Charles Williams, price \$1.75 (Can.).

Seeds for Sermons, by Hyman Appelman, price \$1.75 (Can.).

Sermon Outlines from the World, by James H. Bolick, price \$1.75 (Can.). They are all designed to help the busy, earnest pastor in his work of preaching.

Short Dramas for the Church, by D. D. Shaner, price \$11.40 (Can.). Easily portrayed dramas for church, Sunday School or group participation.

Sing and Be Happy, by Clara Belle Baker, price \$5.95 (Can.). A compilation of good songs for the young child.

12 Ways to Solve Your Problem, C. A. Allen, price \$2.35 (Can.). And you think you've got problems? Remember God has solutions and answers for every need. Here are 12 steps that could help your Christian life.

Walking with God, by W. Phillip Keller, price \$9.55 (Can.). This prolific Canadian author again provides keen insights in walking with God. Not a "how to" book, but a carefully written "why not" volume.

Wilderness Trails, by W. Phillip Keller, price \$15.55 (Can.). A beautiful "nature" book to thrill all who admire God's creation.

You & Your Life Style, by Charles F. Kemp, price \$7.15 (Can.). The disciplines of discipleship are investigated for the benefit of a Christian lifestyle.

Moon Cakes and Maple Sugar, by Marnie Copland, price \$8.95 (Can.). The miraculous, enduring love brought to China at the turn of the century by the Coplands and other missionaries is unwrapped by its people graciously . . . much like the way they opened their brightly decorated boxes of moon cakes at the moon festival celebrations. Sometimes the wrappings are hastily torn off in giddy excitement . . . sometimes handled gingerly; but always lovingly. Marnie Copland recounts her fascinating life as a daughter and as a wife of Canadian missionaries. The Canadian fur-loughs contrast with the oriental missions beautifully.

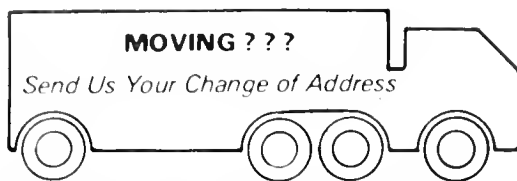
This brilliant new writer captures her Chinese friends with great hilarity, pensiveness, description, and drama.

Jesus, By John, by Paul B. Smith, price \$8.95 (Can.). Paul B. Smith is senior minister of The Peoples Church, in Toronto. He is known throughout the world as an evangelist, Bible teacher, missionary leader, educator, and author.

This is a Canadian book written by a well-known Canadian author. A beautiful and devotional study of Jesus—as John saw Him. John saw Jesus as the Creator, as a Man, and as a Counsellor. He saw Him as a Preacher, as a Priest, and as a Prisoner. The author follows John's gospel, chapter by chapter, describing the attributes of our Lord, to form a full picture.

Reading the Bible as History, by Theodore Plantinga, price \$4.95 (Can.). The Bible is, among other things, a history book . . . not in any modern, twentieth-century sense, but our very salvation depends on the history it relates.

It is not enough to say that God's Word comes to us in the Bible; we must go on further and affirm that the Bible is God's Word. Theodore Plantinga explores the historical dimension of Bible study as related to redemption, prophecy, freedom, God's law and other areas that effectively broaden the perspective of scriptural events beyond mere facts and dates.



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At OBC/OTS, we offer three ways to participate in the financial support of this ministry while, at the same time, providing you with a source of regular income guaranteed for life.

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- you have access to your funds on short notice, if needed;
- OBC/OTS receives your investment as a gift when you die.

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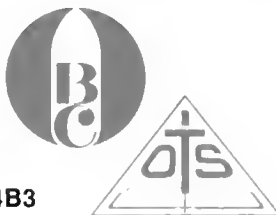
- lifetime income of a fixed amount;
- a charitable tax deduction now and avoidance of probate fees;
- an investment in future ministry when you die.

WHICH ONE IS FOR YOU?

The answer is personal. We would be happy to provide individualized counsel and specific information concerning these three plans and other ways too (planning your will; memorial gifts; student financial aid; regularized giving, etc.) of supporting OBC/OTS. The Lord promises generous blessings on all those who exercise their stewardship faithfully.

(detach here and mail)

To: Rev. Glenn Taylor,
Stewardship Dept.,
OBC/OTS
25 Ballyconnor Court
Willowdale, Ontario M2M 4B3
Phone: 1-416-226-6380



NAME Rev.
Mr.
Mrs.
Miss
ADDRESS

(please print)

Street

Apt.

City

Province

Postal Code

Phone: (Area Code)

I am interested to know more about:

- ☐ GIFT ANNUITIES
- ☐ DEPOSIT AGREEMENTS
- ☐ CHARITABLE TRUSTS
- ☐ PLANNING MY WILL
- ☐ MEMORIAL GIFTS
- ☐ STUDENT FINANCIAL AID
- ☐ REGULARIZED GIVING